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MANAGEMENT AND CONTROL OF BRITISH INDUSTRIES IN INDIA

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(I)

A striking feature of the large scale industries established till recently in India is that they were generally started by individuals of foreign extraction on their own initiative. For instance, though the establishment of plantation industries like indigo and tea was encouraged by the East India Company, many of the European indigo planters as established their business independently.

As regards tea, we find that though the Assam Tea Company was the first of the tea concerns to be incorporated, there is ample evidence on record to show that, after the withdrawal, under the Charter Act of 1833, from the East India Company of the monopoly of the China trade one of the most profitable items of which was the export of tea, many officials, army officers, medical men and other Europeans started tea gardens in India on an experimental basis and were successful and that, later, most of them commenced the growing of tea on a commercial scale though they had to face competition from larger and better organised joint-stock tea companies incorporated in England.

We are told by Watt on page 367 of his *Commercial Products of India* that all the pioneering work in the cultivation of coffee was done by Europeans. The predominance of Europeans in this particular plantation industry is evident from the fact that the ownership of the larger coffee plantations is generally in the hands of Europeans or European concerns.

The Government of India introduced rubber from Brazil about 1870 and the first plantation was established in Ceylon. The Maharajah of Travancore was responsible for its introduction into his State about 1900, whence it gradually spread to Cochin, Coorg and Malabar. But as Dr. Buchanan points out, here too the leadership in large scale planting was assumed mainly by Europeans and often by joint stock companies registered in London.

According to the Bengal District Gazetteer, Vol. XXIII, p. 128, the first person to undertake coal mining was one Mr. S. G. Heatley, Magistrate of Chota Nagpur. In 1774, he along with Mr. John Sumner obtained from Warren Hastings, the then Governor-General of Bengal, permission to mine coal in Pachete and Birbhum. They were later joined by one Mr. Redferne and secured the monopoly "to mine and sell coal in Bengal and its dependencies." By 1777, six coal mines were at work which produced 90 tons of coal but of very poor quality. This venture came to an end with the transfer of Mr. Heatley to another district.

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At the suggestion of Warren Hastings, a mining engineer named Jones was sent to India by the East India Company in 1814 to investigate our coal resources. He took an advance from the Company and started coal mining on his own account at Raniganj. His death which followed soon after resulted in the taking over of his mine by Messrs. Alexander & Co., who had acted as guarantors. Its success led to the opening of several other coal mines at Raniganj. Last of all came the Bengal Coal Company, followed by the amalgamation of most of these concerns.

Modern mining was founded in South India by M. T. Lavelle, an Irish soldier, who commenced work on what are now the Kolar Gold Fields in 1871 and it is well-known that this great mining industry in this particular part of India is completely in the hands of Europeans. The same thing may be said about the manganese, petroleum and many other mining industries.

The first jute mill in India was built in 1854 by Mr. George Acland, an Englishman who left the British Navy to settle in Ceylon whence he came to Bengal locating his factory at Rishra, near Serampore. The second mill started by Mr. George Henderson, a Scotchman, commenced both spinning and power-weaving from 1859.

The engineering industry originated with railway repairs in the workshops at Kharagpur, Jamalpur, Bombay, Lahore, etc. The Ordnance Factories of Government also played their part in its development. Then came workshops to meet the needs of the jute, tea, coal, cotton and other large scale industries as well as those of the Public Works Department in connection with its irrigation, building and bridge-making activities. Today the largest engineering enterprises in most manufacturing centres are controlled by non-Indians while, till very recently, what ship-building we had in India was also their monopoly.

The different industries controlled today by the British India Corporation of Cawnpore originated in the activities of Sir Alexander MacRobert of the Cawnpore Woollen Mills fame and of Mr. Albert Horsman of the Swadeshi Cotton Mills fame. The former came as chemist to Cooper Allen & Company engaged in tanning and the latter as a "spinning master." Today the British India Corporation represents the merging of a number of woollen and cotton mills and of tanneries and manufactories of leather goods.

(II)

The above facts have been laid before the reader to show that many of the plantations, mines and factory industries were originally started by individual Britons, who undertook their management and supplied their finances. Circumstances, however, tended to turn them into joint-stock companies. This generally happened when the founder had to retire and could not either find a purchaser or was desirous of retaining an interest in the busines he had started. In such cases, the management went either to individuals, who had been trained up by the founder or, more generally, to an organisation specialising in this kind of work.

Management by individuals however honest and efficient was not, on experience, found quite satisfactory as occasionally these men had to return home on long leave for various personal reasons. There was also the problem of replacing them when they took service elsewhere or when they died. These hard realities encouraged the rise and popularity of the managing agency firms.

Europeans engaged in commerce and banking realised very soon that there were some factors which favoured the starting and location of industries in our motherland, such as its vast undeveloped resources, a large consuming population, an abundant supply of cheap and tractable labour and the absence of the fear of competition from within the country. The experience they had acquired and the contacts they had already established as traders were bound to be helpful in the new sphere they proposed to enter. Experts and technicians could be engaged to take charge of the actual operations while they could supervise the industries,

looking after the business side only. This explains why they gradually included the organisation of industries among their activities and also undertook the management of industries started by others which sought their services.

We have only to remember how firms like Messrs. Andrew Yule & Co., Messrs. Martin & Co., etc., which originally came to India as trading concerns, utilised the experience gathered in that capacity for the development of industries. Availing themselves of the services of experts for technical purposes, they developed tea gardens, coal mines, jute and flour mills, railway companies, engineering firms, etc.

(III)

Managing agency firms are partnerships or, more generally, private limited companies formed by a number of individuals with considerable business experience and strong financial resources. So far as the direct establishment of business enterprises by them is concerned, we find that they undertake the pioneering work which must, under all circumstances, precede the starting of new concerns and promote joint-stock companies. Managing agents also see to the supply of finance by acting as guarantors. This is necessary as, generally speaking, banks are not only unwilling to advance long-term loans but are not prepared to provide credit for working capital for any except very limited periods. The managing agency firms not only provide finance themselves but, as guarantors whose financial reputation is established, secure the necessary capital from credit organisations. Loans are also advanced by them. In addition to subscribing themselves to the shares and debentures of the companies under their management, they assist in placing these securities on the market. Further, they undertake full responsibility for securing land, erecting buildings, purchasing and installing machinery, appointing the staff, purchasing the raw material, manufacturing it and marketing the products of their companies.

From the time that the managing agency system came into being, it has grown into a custom for nearly every one of them to control a number of concerns operating in widely different spheres of industry. Dr. P. S. Lokanathan on pages 48-49 of his *Industrial Organisation in India* has supplied a statement too long to be quoted here to which the attention of the reader is drawn to prove the trend towards the concentration of control of large numbers of industries under one managing agency firm. His remarks on this matter which occur on page 15 of his book are as follows :—

"From one industry they (managing agency firms) turned to another . . . because each line of business opened the way for another. Thus managing agents for jute mills started colliery concerns and found that the jute mills were good customers of their coal. Then again, when some of them floated boating and inland steamer companies, these latter were able to get their own jute mills and colliery companies and tea estates to send their goods by their line of steamers. It was thus a great thing for them to know that they had a market which was controlled by themselves and thus one line of activity led to another."

The above facts explain why the managing agency firms have been responsible for developing a miscellaneous range of industries as well as their popularity with the joint stock companies which are aware that their prosperity is more or less assured if they are managed by reputable firms of this type.

The multiple management of industrial enterprises rendered feasible by the concentration of control referred to just now secures co-ordination of activities, economies in the matter of sales, purchases and supervision and also in day-to-day administration. Further, it makes possible a certain amount of financial co-operation. In this way without any loss to their existence as separate entities, the different units under a single management are in a position to enjoy some of the advantages of a large-scale organisation. Small companies specially profit from this arrangement as they are thus enabled to extend their activities

much beyond the limit which would be desirable for them if they had to depend exclusively on their our resources.

As managing a number of concerns engaged in different types of industries, the managing agents are in a position to increase their earnings from fees for office expenses, from management charges based on output, sales or profits and from the sale of goods to the companies controlled and, it must be admitted that, within limits, this concentration is beneficial and credit for it must go to the managing agency firms.

No fair-minded man can deny the value of the pioneering work done by European managing agency firms in the development of our industries as well as the success with which they nursed them at a time when credit organisations were even more reluctant than now to provide the necessary finances.

GOVERNMENT ELECTRIFICATION OF RUSSIA (GOELRO)—ITS ORIGIN, PRINCIPLES AND DEVELOPMENT

(Preliminary Note)

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BEFORE the Great War of 1914-18, Russia was industrially and economically the most backward of the larger European countries. Industries were controlled by a handful of capitalists and in some of the essential industrial requirements German capital and German technical help were requisitioned to serve the country's needs. Seven years of uninterrupted disturbance in the country (1914-20) completely broke down the economic structure of Russia. It was in 1920 that the Union of Socialist Soviet Republics slowly evolved out of the chaos. Lenin was at the head of affairs and in his "Collected Works" he described how the entire fabric of the Government had been precipitated into this state.

A country covering one-sixth of the earth's surface and having extensive resources of its own, as ascertained from the survey during the Tsarist regime, was dependent for its metal requirements on outside sources. Agriculture could not progress for lack of implements, mining and metallurgical works could not run for dearth of equipments, industries would not function due to lack of power, dearth of technically qualified men and want of raw materials.

Long before the Revolution, Lenin had theoretically worked out the concept of electrification in his scientific work as a technique that is only capable of establishing social economy. Immediately after the October Revolution of 1918 when the country was suffering from civil war, Lenin requested the Academy of Sciences to begin the scientific and technical study of reorganising industry and effecting the economic recovery of Russia. He emphasised the necessity of paying special attention to the electrification of industry and transport and to the employment of electricity in agriculture.

In 1919 in a letter to G. M. Krzhizhanovsky, one of the most prominent theoreticians and advocates of planned electrification, Lenin outlined the fundamental principles underlying the programme for the electrification of Russia as the basis for building a planned economy for the country.

In February, 1920 the "State Planning Commission" for elaborating the plan for the Government Electrification of Russia (Goelro) was founded on Lenin's initiative. This commission, comprising some 200 of the most eminent scientists and engineers of the country, was headed by Krzhizhanovsky, and this fundamental work, the "*Goelro plan,*" was completed by December, 1920. It was submitted to the Eighth All-Russia Congress of Soviets of December 22, 1920 and was approved by the latter.

This historic document, which underlies the economic construction of the country, is not only a project for the restoration and new construction of electric stations and electric transmission lines, but also presents a carefully worked out unified state plan for the restoration and reconstruction of national economy on the basis of advanced technique of electrification:

The commission laid down the formula generalising the trend of development in the following terms:

"The creation of Unified Electric Power System covering the whole country and including the production, transmission and consumption of energy on a single technically organised foundation. The industrial economy and electrification to be so planned that they are organically interrelated."

As regards the construction of an electric power basis for national economy, the Goelro plan comprised two parts, Programme "A" and Programme "B".

Programme "A" (to be completed in five years, *i.e.*, by 1925) consisted of restoration of pre-war electric power economy, the extension and reconstruction of existing electric stations and the development of electric net works.

Programme "B" (to be completed in ten years, *i.e.*, by 1930) consisted of provision for the *construction of thirty new regional electric stations with a total capacity of 1,500,000 kw.*

It comprised the following also:—

(*a*) Fullest utilisation of the local power resources as would be obtained from local coal available in each region, contrary to the practice prevailing in Tsarist Russia for running power stations on long-hauled fuel.

(*b*) Association of electric power stations with large industrial combines in different regions.

(*c*) Co-ordinated development in the utilisation of heat and power in thermal stations and utilisation of water resources, such as flood control, irrigation, river transport, water supply and maintenance of fisheries in the case of hydro-electric stations.

(*d*) Concentration of generating plants in different regional stations. Interconnection of electrical systems by high voltage net-works. The size and parameters of all newly designed stations to be determined by their place in the planned regional power systems, and their inter-regional interconnection.

The Report dealt with the following aspects of Planning:—

1. Power Resources of U. S. S. R.
2. Electrical Equipment of the country.
3. Industrial Reconstruction of U. S. S. R. on the basis of Electrical Power.
4. Principles of Engineering Policy with reference to—
   (*a*) Fuel Economy and Fuel Supply.
   (*b*) Water Power Resources and their utilisation.
   (*c*) Design of Thermal Stations and their principal problems.
   (*d*) Design of Hydro-electric stations and their principal problems.

5. General Classification of Electric Power Systems and the problems and methods of study regarding the development of complex power systems.

The survey of the power resources was primarily conducted from data available from previous investigations during the Tsarist regime and from such data as were secured from the reports during the revolutionary period. They, however, felt that the data were insufficient and meagre in details. They recommended the division of the Soviet Union into eighteen regions and the establishment of a "Geological Exploration Board" to conduct a thorough and detailed survey of coal and mineral deposits and hydrological survey of all the waters in a given area, *viz.*, rivers, lakes, ponds, marshes, swamps, glaciers, ground waters and seas. The services of 10,000 geologists, mining engineers, hydraulic engineers were to be requisitioned for the purpose. They were to prepare a handbook indicating the location, distribution of the different items and to prepare maps and charts for the graphical representation of the various informations collected during the course of their investigation under the direction of the "Board." They were to work out the profiles of the rivers at important sites. A card catalogue was to be prepared for ready reference.

2. The survey of the "Electrical Equipment" was based on the data secured from the different power stations already established in the Union and on the analysis indicating the rate of their development. They laid down the general principles of the "Electricity Balance" as a factor of national economy. The equipment was found to be inadequate so far as the requirements of the country was concerned.

They recommended the formation of a "Chief Power Board" to work out the details of the different power stations to be established, with reference to the utilisation of power in its various aspects. The details would refer to the "quality indices" of these stations, their operating data, their utilisation or plant factor, and their load factor.

In order to carry on a thorough investigation of the different units of power equipment, they recommended the establishment of a "Power Institute" at Leningrad where theoretical investigation and practical examination of the equipments could be conducted. With this institute a "Fuel Research Laboratory" was to be associated to ascertain the different characteristics of coal and other fuel of the Union and their suitability for power production and industrial utilisation.

The third section of the report dealt with the "Industrial Reconstruction" of the Union. The industries were classified into two, *viz.*, the "Basic" which would produce the elements which are necessary for all other industries. They are "Fuel, Power, Mining, Metallurgical and Metals, Machines, Measuring Instruments Machine tools and Chemicals." The other groups of industries were such as supplied individual and collective requirement of the Union. Among this group they specified Textiles (primary processing of cotton, wool, silk and flax fibres), Building Materials and Wood Working (cement, lime, building brick, fire brick, tile, lumber, plywood), Ceramic Materials (of different categories), Heavy Chemicals, Organic Syntheses, Nitrogen Fertilisers, Paper and Paper Products, etc.

They recommended the establishment of a Central Board of Economic Statistics and Commission of Industries."

On the recommendation of the commission, the establishment of the following plants and combines were sanctioned. The organisations of these plants and combines were worked out by the Commission and their working plans were executed by the aforesaid Boards and Institutes. They are as follows :—

1. *Iron and Steel plants at* Zaporozhe, Krivoi Rog, Kuznetsk, Magnitogorsk and Azov.
2. *Non-Ferrous Metal plants at* Dnieper, Urals, Kazaksthan.

3. *Automobile plants at* Moscow and Gorky
4. *Tractor plants at* Stalingrad, Kharkhov and Chelyabinsk.
5. *Machinery plants at* Leningrad, Kharkhov, Moscow, Kramatorsk and Sverdolvsk.
6. *Electric Power plants and Electrosile plants at* Leningrad, Kharkhov, Moscow and Combinet.
7. *Chemical combines at* Stalingorsk, Berezniki, Gorlovka, Voskresnesk, Aktyub.
8. *Cotton Textile combines at* Taskhent and Barnaul.
9. *Meat Products combines at* Moscow, Leningrad, Semipalatinsk.

AGRARIAN DISCORD IN RANCHI

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FOR a period exceeding eight decades the agrarian question has been a thorn in the side of the Government in Chota Nagpur. The disaffected party whose outcry drew attention to it were the so-called Kols. The term Kol is applied loosely, and indiscriminately not only by ordinary men but in official documents, to the Mundas and Uraons of Ranchi who, though closely resembling each other in external appearance and in their mode of life, are essentially distinct races. The Mundas are closely allied to the Santals of the Bhagalpur Division, the Hos of Singbhum District, the Korwas of Jashpur State, and other tribal organisations. They are supposed to have come to the District of Ranchi before the Uraons, although very little is definitely known on the point. The Hos of Singbhum have somehow maintained their primitive tribal organization with some modifications to this day. They live under a separate administration, under a code of rules specially framed for the tract called Kolhan, where they live undisturbed by the ordinary Police system. Until recently the tract was placed in charge of a British or Anglo-Indian officer exercising both executive and judicial powers. The term Kol is applicable, properly, to the Mundarian tribesmen only, although in common parlance it is applied to Uraons as well as to Mundas.

The theory has been officially adopted, without proper authority, that the Mundas were the first to clear the jungles of Chota Nagpur and to bring it under the plough. It rests on evidence similar to that of the story about the Hebrews being the first human race to introduce civilization into the world. The Mundas reserve the term "man" (*horo*) to their own people to the exclusion of others, much as the Jews regard themselves as the exclusive race of superior men, as God's Chosen People. More recently the term "Adibasi" has been coined, to replace "Kol," which has bad savour. But this term too jumbles up the two tribes.

Troubles over certain lands had arisen between the tribesmen and their petty landlords, the Hindu and Moslem Jagirdars and Thikadars who held under the Raja in the later years of Company Rule. The country was formerly held by a semi-independent Hindu Ruling Chief who was known as the Raja of Khukhra. It was after 1765, when the country came under the more effective possession of the Company, that the position of the Chief was reduced to that of a landed proprietor; and eventually the estate of the Raja came under the Permanent Settlement of Lord Cornwallis. It would seem that owing to the nature and situation of the country the easy-going Moslem rulers of India had not obtained effective possession of the country. Towards the latter part of their ascendancy the

adventurous Mahratta horsemen periodically overran these tracts along with the western parts of Bengal proper and as a protective measure the Ruling Chief had to engage Hindu and Moslem mercenaries from outside. To these men the Chief made liberal grants of villages as rewards for their military service. Munda folk-songs were in existence about half a century ago containing references to these Bargi (Mahratta) incursions. There are references in Bengali nursery rhymes also to these "Bargi" visitations. A Marhatta Brahman family is even now in possession of several villages in the Chota Nagpur Raj Estate.

Whatever may have been the actual condition of Northern India in the palmy days of the Mughal Empire, the control of the Central Power had greatly weakened in its declining years, when many bold adventurers succeeded in setting up petty kingdoms or principalities in places remote from Delhi. These adventurers were mainly Mughals, Pathans, Hindu converts to Islam and, perhaps, a few Hindu Chhattris or Kshattriyas. Many of the petty ruling chiefs, though they professed Islam, assumed or retained the Hindu title of Rajah. These petty chiefs needed the military help of sturdy fighting-men, Hindu and Moslem, for the purpose of maintaining internal order and for protection against invaders like the Mahrattas and the Pindaris. It is by no means unlikely that the Singhs of Paikpara in Murshidabad were originally Chhattri soldiers of fortune, introduced by the Nawabs of Murshidabad from the west. The present writer, when he was carrying on settlement duties under the Bengal Tenancy Act in Birbhum in 1889-92, found in the village Gamarkunda, in pargana Hukumapur, a colony of up-country Chhattris whose ancestors had been engaged as mercenaries by the Moslem Rajah of Nagar, now a ruined city.

In Ranchi the agrarian discord did not come to the notice of the British authorities until it came to a head after the Mutiny. The men on the spot came to regard the Kols as the weaker party and proceeded to devise means for their protection by giving them what they wanted. It appeared to them that the existing laws did not give the Kols adequate protection. The German missionaries appeared in 1845 as the saviours of the Kols. The official world had already adopted the theory that the Kols were the original people in possession, the Hindus being rank outsiders. There is really no evidence to to show that the Mundas forestalled the Aryans in taking possession of Indian soil. The absence of reliable materials has given the enterprising German pastors an opportunity to compose a history of the Kols in a suitable manner. Mr. John Reid, I.C.S., has referred in his final report on the Survey and Settlement of Ranchi, 1902-10, to the fact that in the year 1857 the German missionaries had raised "a considerable following" and also to the fact that "several of the Christians had successfully asserted their rights in the courts before that year," so that with "the financial support of the European missionaries" and through other causes the converts began to be self-assertive and "an impression rapidly gained ground in consequence that to become Christians was the best means of successfully shaking off the oppression of the landlords." Mr. Reid further stated that after the Mutiny, when the British officers returned to Ranchi, an impression gained ground amongst the Kol converts that "they were as a class specially favoured by Government." Mr. Reid also stated that the German missionaries adopted the theory of the Kols being the original possessors of half the lands of their villages free of rent. He stated "As the claim to half the lands rent-free was evidently capable of indefinite expansion, it was a very convenient theory for adoption by the turbulent raiyats, who dreamt of recovering their ancient status through the agency of Christianity."

In thinking out a plan of action the zealous German evangelists ruled out the Civil Courts as a machinery through which their object could be attained. In matters concerning title to lands the Civil Courts, which are noted for their independence and efficiency, were the proper venue. But the Germans deliberately gave those Courts a wide berth, as they knew that their object could be best attained through the help of the Executive. They knew also that the help of the Legislature was within easy reach as it was dominated entirely by the

Executive. They carried on a vigorous agitation. On September 30, 1868, Colonel Dalton, the Commissioner of Chota Nagpur, reported to Government that the *Friend of India*, a missionary paper, had given currency to a statement contained in the report of the German Mission at Ranchi for 1867 that the Zamindars were practising great oppression on the Kols and were turning out those helpless people from their lands, that in more than sixty villages all the rice of the Native Christians had been cut by the Zamindars with impunity and that Native Christians had been punished and imprisoned by the courts, on false evidence, for cutting their own crops. Colonel Dalton inquired into these charges and was satisfied that they were not well-founded. But he fonnd that legislative measures were necessary in the interests of public tranquillity. His recommendation was accepted by Sir William Grey, the Lieutenant-Governor, and the Government of India was requested to sanction the introduction of an Act in the local Council to provide for the settlement of the agrarian discord. The Government of India assented; and thus the Bengal Act II of 1869 for the survey and registration of the so-called Bhuinhari lands came into existence.

It would appear that in carrying out the provisions of the Act, regard was not paid to the fact that the entire Chota Nagpur Estate was Permanently Settled, that the proprietor was liable to pay revenue to Government for the entire Estate and that while provision was made for registration of the names of the successors and representatives of the original proprietor there was no room for any rival proprietor whose name is not recorded under the Land Registration Act. The authorities proceeded on the assuption that the claimants of Bhuinhari lands were peasant proprietors who had a hereditary and inalienable right to their Bhuinhari lands as against all comers, including the Proprietor of the Chota Nagpur Estate. While the claim of the Kols was vigorously supported by the Germans, the opposite side was overawed and remained inactive. The Raja himself maintained an attitude of indifference.

The Law of Limitation was altered by the new Act in favour of the Kols, who were enabled to apply for recovery of their rights if they could show that they held possession at any time within 20 years. This concession was not acquiesced in by the Kols. The Kols claimed to be the exclusive owners of all hills and jungles. (See para. 15 of the Government Resolution dated November 25, 1888, reviewing the final report on the operations under Act II B.C. of 1869).

The local authorities had their hands quite full while the proceedings under the Act were going on. Colonel Dalton, in passing orders on July 15, 1873 on a petition put in against the Special Commissioners who were carrying on the work by some Kol Christians headed by one named Nicodemus, said: "Nicodemus wishes the Limitation Clause in the Bhuinhari Act to be altered from 20 years to 100 years." Colonel Dalton thus concluded his order on the petition: "Finally, as the friend of the petitioners, I recommended them to give up the pursuit in which they have for years been engaged." The Deputy Commissioner of Lohardaga, Mr. A. W. B. Power, in his letter dated June 8, 1880, to the Commissioner, forwarding the final report of the operations under the Bhuinhari Act, wrote: "There were many circumstances calculated to render the task a difficult one. The example afforded by some successful combinations of Bhuinhars for taking forcible possession of lands, the encouragement given by the members of the German Lutheran Mission to the movement generally; the mere fact that a special law was being passed for their protection gave rise to the wildest hopes and expectations among the aborigines. They believed that the highest authorities willed that all lands of which they or their ancestors had ever held possession should be restored to them."

It may be remembered that in introducing the Bhuinhari Bill in the Bengal Council on November 16, 1868, Mr. H. L. Dampier quoted the following statement of Colonel Dalton: "It has been commonly remarked that when matters came to issue between the 'simple Kol' and Zamindar or the foreign farmer the

Kol had no chance, and indeed he appeared to think so himself, for he seldom sought redress; but the Kols who embraced Christianity imbibed more independent notions, and in several instances successfully asserted their rights. From this the belief unfortunately spread through the district that when Kols go to court as Christians they are more uniformly successful than those who have not changed their religion." Colonel Dalton in a report to Government dated September 30, 1868, said: "The spirit fomented by the Native Christians has naturally given birth to a greater feeling of antagonism between the petty Zamindars and farmers on one side, and the peasant proprietors and rent-payers on the other, than previously existed." Colonel Dalton reported to Government on June 23, 1873: "The people for the most part are well content with the provisions of the Act; but a few Native converts of the Lutheran Mission endeavour to keep up agitation against it and spend much good money on very bad advice, which is easily obtained in Calcutta."

In June, 1875, the missionaries of the German Lutheran Church presented a memorial to Government complaining of the shocking way in which the Bhuinhari work was being conducted. In a minute recorded on this memorial the Lieutenant-Governor, Sir Richard Temple, wrote: "It contains passages or expressions which make me fear that perhaps the Kols, having embraced, or intending to embrace, Christianity, expect to have their rights (real or supposed) vindicated by their Christian pastors. It would almost be inferred from one passage in the memorial that in some instances they are dissatisfied with their change of religion, because they do not find that it leads to social advancement."

The *modus operandi* adopted by the German converts has been thus described by the First Special Commissioner, who is quoted in the Government Resolution of November 25, 1880: "No sooner are notices issued inviting Bhuinhars and Zamindars to file in their respective claims, then some men who profess to be Christian preachers, (whether in the regular employ of the Mission or not), go about the country and unsettle people's minds, raising vain hopes about the land question."

In June, 1875, the German Missionaries presented to Government a memorial against the work of the Special Commissioners and demanding certain privileges. In this they asked for British officers to replace the Indian Special Commissioners. The Lieutenant-Governor, Sir Richard Temple, recorded a Minute on this memorial. He rejected the proposal about employing British officers. Sir Richard also stated that "the benefits asked for by the memorialists so impressively on behalf of the Kols could be conceded in full only by depriving other classes, Hindoo and Mahomedan, of something which they now enjoy."

The activities of the agitators were noticed by Mr. W. LeF. Robinson, the Commissioner of the Division, in his letter, dated April 28, 1876 to Government. He said that it was true that in a part of the country, dealt with by one of the Special Commissioners, the Christian Bhuinhars "consider that the Tenures Act was made for their benefit, and in that view they generally give in such large and preposterous claims that it is difficult to get to their bottom without a protracted and diligent inquiry."

It is perfectly clear that the sole object of the German missionaries in espousing the cause of the Kols was to effect their salvation by drawing them into the Lutheran Church. In an official note dated, December 16, 1879, when the operations under the Bhuinhari Act were approaching conclusion, Mr. C. W. Bolton, I. C. S., Secretary to Government, stated that "the missionaries made no secret of the fact that their principal motive in stirring on behalf of the Kols was to preserve and expand the influence of their Mission with the people." Mr. (afterwards Sir) Edward A. Gait wrote in his Introduction to Rai Bahadur Sarat Chandra Roy's book on "The Mundas and their Country": "There is no doubt that the great success of the Christian Missions in obtaining converts is due largely to the secular benefits which the Mundas thus obtain. This is freely admitted by the missionaries themselves." Mr. Bolton has stated in the note

already quoted above that "the converts were solely actuated by the wish of strengthening themselves in their contest with the landlords ; and, although, the majority of them may have had real grievances, there must have been many who sought admission among the Christians for the purpose of urging false or imaginary claims to holdings. Thus the movement against the landlords, though originally founded on fair demands, lost much of its reasonable character and the landlords became, in many cases, the really aggrieved parties." On the subject of the great success of missionary work among the Kols it was stated in the report on the Census of India, 1911, Vol. V, p. 220 : "Another attraction is the hope of obtaining assistance from the missionaries in their difficulties and protection against the coercion of landlords. Keenly attached to their land and having few interests outside it, they believe that the missionary will stand by them in their agrarian disputes, and act as their legal advisers. It must not be imagined that the Christian missionaries hold out such offers as an inducement to the aboriginals to enrol themselves in the Christian ranks, but the knowledge that the missionaries do not regard their duties as confined to cure of souls but also see to the welfare of their flock has undoubtedly led to many conversions. To their credit, be it said, the missionaries have not failed in their trust, and the agrarian legislation, which is the Magna Charta of the aboriginal, is largely due to their influence."

The executive policy of placating the Kols was displayed in the Settlement proceedings under the Chota Nagpur Tenancy Act of 1908 (the Magna Charta of the Kols) concluded for Ranchi District in 1911. Mango trees admittedly owned by the Diku landlords were entered in the record of rights with a note to the effect that the fruits belonged to the village raiyats generally, who are Kols. As a matter of fact those trees had been planted and reared on their own lands by the landlords in spite of the depredations of stray cattle belonging to the Kols and without the co-operation of those people. Conferring the right to the fruits of those trees on the tenants to the exclusion of the landlords was purely arbitrary. It has led to bitterness. In 1912 a Brahman landlord in a certain village proposed, according to previous practice, to take the fruits of the mango trees on his own land. On coming to know of his intention, the Kols of the village held a consultation, and as a result, when the landlord (his family name was Tiwari) arrived with a few servants to pluck the fruits, the Kols in a body, numbering over 100 men armed with bamboo lathis, attacked the party. The servants took to their heels ; but Tiwari, a man well stricken in years, stood his ground and was beaten to a jelly in a few minutes. The Police sent up more than 100 Kols on a charge of rioting with murder. All the accused Kols, with one voice, admitted having taken part in the consultation preceding the attack and each of them bragged that he had given Tiwari a blow. Mr. H. D. Kingsford, as the Sessions Judge, took a lenient view of the case and gave the men rather short terms of imprisonment. After the men had served imprisonment for a few months, the Lieutenant-Governor of Bihar and Orissa, Sir Charles Stuart Bayley, exercised his prerogative of mercy and released all the men. This was indeed an act of executive clemency !

Mr. (afterwards Sir) Charles Stevens, the Commissioner of Chota Nagpur, in a letter to Government dated November 19, 1887, wrote about the Bhuinhari operations : " It was admitted that, though those operations had been conducted with great patience and tact by able officers of Government, at an expense to the public of about 2¾ lakhs of rupees, and though unquestionably, so far as they went, they must have been highly beneficial to all concerned, yet the perfect harmony and trust, which were hoped for were not attained. More than one reason was assigned for this at the time. The most important perhaps was that the ordinary *rajhas* or rent-paying lands were not dealt with in consequence of the great expense which would have been involved. Another was the unreasonable and impracticable disposition of some of the so-called Christian Kols, who displayed in a remarkable degree the dogged obstinacy which

characterizes some of the aboriginal races of this province in all matters relating to land. The agitators gave considerable trouble to the Bhuinhari Commissioners, who found not a few of their claims to be utterly untenable; and while the work of the Commission was going on, they were supported by the members of the German Lutheran Mission. This support unquestionably confirmed the agitators in their claims and retained many of them in connection with the Church in expectation of receiving temporal, rather than spiritual, benefits. A very short time after the Bhuinhari proceedings had been brought to a close, a memorial was presented, as it was said at the time, 'from more than 1400' Native Christians of the Chota Nagpur Division. This was no less unreasonable in its terms than former petitions had been."

It was stated in the final report on the Bhuinhari work forwarded by the Deputy Commissioner of Lohardaga: "In 1845 the German Lutheran Evangelical Mission was established in Chota Nagpur, and it is well known that large numbers of Kols nominally embraced Christianity in the hope that all the best lands in the country would be decreed to them."

The Bhuinhari operations commenced in April, 1869, and terminated in March, 1880. During this time large quantities of land were decreed as privileged Bhuinhar lands of the Kols under the Act. These lands appertained to 2482 villages. The work was of an essentially judicial character; but it was entrusted to subordinate executive officers who worked under the orders and under the direct supervision of superior European executive officers. Chota Nagpur was what is called a Non-Regulation province and at the time we are speaking of a most of the European executive and judicial officers were military officers. Indian subordinates depended for their prospects in service upon the goodwill of their European superiors and were more concerned about carrying out the will of their bosses than about going to work on the lines of the principles of jurisprudence or of the provisions of the Indian Evidence Act. This was a great pull the Kols had over the Dikus. The Bhuinhari Act was a measure of appeasement for the satisfaction of the Kols; it cost the Government nearly Rs. 2,70,000. The money came from the general tax-payer, who had no voice in the matter.

When the Bhuinhari work was carried out, only two kinds of holdings were contemplated besides the ordinary rent-paying (Rajhas) holdings, *viz.*, *Bhuinhari*, the privileged lands of the Kols and *Manjhihas*, the privileged lands of the Diku landlords. (See para. 7 of the Government Resolution dated November 25, 1880, reviewing the final report on the Bhuinhari operations.) The authorities took no account of the uncultivated (including uncultivable) waste lands which covered by far the greater part of the Estate and which really belonged to the proprietor of the Estate, which was included in the Permanent Settlement. They regarded the Kols as the rightful owners of those lands. This gave the Kols another great advantage over the opposite party. It left the way open to the Kols, after the conclusion of the Bhuinhari operations, to claim more privileged lands under the names of *Khuntkatti*, *Korkar*, *Bhut-kheta*, etc. It will appear from para. 8 of the Government Resolution already mentioned that the Government took the Bhuinhari lands as being "tenures" and as being "held by the supposed descendants of the original clearers of the soil." This was an arbitrary assumption. It ignored the fact that the Chota Nagpur Raj was a Permanently Settled Estate in which the proprietor was the presumptive owner of all wastelands.

What the German missionaries had failed to accomplish was carried out in 1908 through the influence of a German Catholic Father of the Society of Jesus when the Chota Nagpur Tenancy Act was passed by the Bengal Council. The Bhuinhari Act, which is to be credited to the German Lutherans, was only the thin end of the wedge. The Chota Nagpur Tenancy Act not only gave the Kols more privileged lands under the names of *Khunt-katti* and *Korkar*, etc., but it introduced provisions making it difficult for Dikus to take long leases or to buy

the privileged lands of the Kols, even when the Kols themselves felt the need of adopting such steps in their own interests and it placed the District Officer in the extraordinary position of a personal guradian of the Kols in the matter of the disposal of their lands.

The Diku and Turku (Moslem) landlords had, at the start, the advantage of better brains than the Kols; but at no time were they noted for a high degree of culture. But all the time, they held the tribesmen in rear on account of their superiority in numbers, and also for the solidarity possessed by them. They feared the Kols also because they knew that under the influence of their rice-beer (*diang*) they are apt to flare up and commit acts of violence. The arrival of the missionaries as their supporters gave the Kols a clear advantage over their opponents. The landlords, moreover had always been an improvident set of people, without education, and the majority of them led a squalid life. So notorious was their indebtedness that it was found advisable to protect their estates from sale by passing the Chota Nagpur Encumbered Estates Act in 1876, while the operations under the Bhuinhari Act were in progress. At the present day, in the matter of education, thanks to the noble work of the missionaries, the Kols score off the Dikus. The best proof of the utter helplessness of the Dikus will be found in the fact that while the missionaries have managed to induce the men-on-the-spot, and through them the Bengal Legislature, to frame as far as possible according to their own plan, the Chota Nagpur Tenancy Act, which Mr. E. A. Gait has so well described as the Magna Charta of the Kols, the landlords were unable even to invite the attention of the framers of that Act to the records of the agrarian agitation from the time of Colonel Dalton to that of Mr. C.C. Stevens. A perusal of those records would have disclosed the real character of those portions of the Act which were framed for the special benefit of the Kols. Although the weight of advantage is now decidedly in favour of the Kols, many educated Adibasis have not ceased to clamour for more special privileges. The fact is that the preoccupations of the "men-on-the-spot" of the period made it impossible for them to study previous records and placed them at the mercy of influential missonaries. They were thus led astray.

The German evangelists did the spade-work, but they left the Roman Catholic Church to reap the harvest. It is plain to all observers that at the present day the latter has completely overwhelmed the former in Chota Nagpur. There is no gainsaying the fact that after all that they have done and endured for the Kols, the Lutheran missionaries have failed to satisfy the greed for land which has marked the conduct of those tribesmen. Their own converts have been loudest in their denouncement of the actual results. The matter has been put in a nutshell by Mr. (now Sir) Maurice Hallett in his Gazetteer of the Ranchi District, where he says: "During the fifty years which have elapsed since the Mutiny, the history of the Ranchi district is one of agrarian discontent, culminating in the Sardari Larai and the Birsa Insurrection. It is also the history of the spread of Christianity."

Soon after the termination of the Bhuinhari work, in 1881, there came into existence a Kol Christian party calling themselves the "children of Mael" with a man who described himself as John the Baptist *redivivus* at their head and who set up his Munda Kingdom (Raj) at Doesa, the former seat of the Nagvansi Rajas. According to the Divisional Commissioner's letter of November 19, 1887, to Government, they assumed a religious authority and sent threatening letters to the Munsif of Lohardaga. The ringleaders were seized and punished. But the movement assumed considerable dimensions and gave much trouble. In 1895, Birsa, a convert of the German Mission, set himself up as the prophet of a new religion which, he gave out, had been revealed to him by God. This movement produced bloodshed and had a tragical termination. One tangible result of the Munda's change of religion is that he has adopted the distinction between Christian and Heathen in place of the old division of men as Horos and Dikus.

It is only proper that a sovereign authority having to rule over a variety of races should give special protection to weaker races and communities against the tyranny of stronger parties; but there is no warrant for blatant partisanship without adequate inquiry into rival claims. In Chota Nagpur the executive authorities did not go into the legal aspects of the agrarian discord and the case of the party opposed to the Kols was not placed before them properly. Thus, the true requirements of justice were not fulfilled. One of the greatest British rulers of India, Sir Charles Napier, declared a hundred years ago: "The final result of our Indian conquests no one can predict, but if we take the people by the hand we may count on ruling India for ages. Justice—rigid justice, even severe justice,—will work miracles. India is safe, if so held; but such deeds are done as make me wonder that we hold it a year."

THE THEORY OF INTERNATIONAL WAR AND PEACE

G. C. BANERJEE, B.E., C.E.

[*A Short Sketch of The Three Past Principal Projects of Peace—A Predominating Power, The Great Design of Henry IV and The League of Nations*].

The Position of the Universe with reference to Motion and Rest. Perpetual Motion. Perpetual Motion is impossible in the material system. It is a consequence of the principle of the Conservation of Energy. If it were possible to secure perpetual motion by creating more energy and consequently more work than what was contemplated by Nature, the consequence would have been the production of either one and the same operation or an infinite series of variable operations passing from one state to another for all times putting a stop to the identity and the perpetuity of the present system and meaning clearly the destruction of the existing universe, which is beyond human power.

Perpetual Peace. Perpetual Peace is likewise impossible in the living world, as here also the principle of the Conservation of Energy comes in. If it were possible to secure perpetual peace which means the elimination of the creative energy of nature—the energy of a conservative system, the consequence would have been to bring the system to a stationary condition precluding the possibility of its identity and perpetuity and implying evidently the dissolution or the destruction of the present universe which is also an impossible idea.

Then again, in view of the mode or manner in which the two main partial systems have been calibered and coupled up together, the effect of the notion of endowing the material system with perpetual motion as well as of imbuing the living world with perpetual rest would be to create a vicious circle of transmutation from one system on to the other, involving the conception of the whole universe to have proceeded from out of nothing (which is contrary to any experience and is inconceiveable—*Ex Nihilo Nihil fit*) and to have melted away again into the original background of

nothingness and so the very idea of perpetual motion as well as of perpetual rest in the systems involved is barred by the eternal existence of the visible Universe. The ever-lasting visible Universe is the apparent reason as to why the operations by which work can be converted into heat is not a completely reversible process.

Nature:—its Identity, Perpetuity and Consistency. We speak of Nature and we know that it is a conservative system which is kept together or maintained by a never-ceasing cycle of operations along with an unceasing change in its constituents but with the eternal existence of constancy in the relations of the different parts to the whole and to one another, maintaining their identities and perpetuities by the actions and the re-actions of the component parts. The evaporation of water from the surface of the Ocean by the heat of the sun and its course back again to the sea by condensation, the phenomena of the seasons and the tides with all their accompaniments, the cycles of the Sun, the Metonic and the Platonic cycles are well-known illustrations of the periodic character of the actions of nature which sustain the Universe, and it is only by these never-ceasing cycles of operations that an identical system could be carried on to perpetuity. Nature is uniform—it is consistent with itself. It will behave in the same way under similar circumstances, that is to say, if the conditions be similar, similar events would occur.

The Cause of a War. The cause of a war is very different from the circumstances which lead to it. Starting from the Graeco-Persian Wars fought in ancient times (499-478 B.C.) when the Ionic Greek Cities struggled for freedom from Persian domination and by which the Persian power in Greece was for ever destroyed, the Punic Wars (264-146 B.C.) between Rome and Rome's great rival Carthage (near Present Tunis) the centre of a great empire including the Mediterranean coast of Africa and the coast lands of Spain, Corsica and Sardinia, over the possession of Sicily, resulting in the complete destruction of Carthage by Scipio (*Delenda est Carthago*) and proceeding up the wars of the present times over a period of about 2500 years through more than two dozens of wars including the wars of Louis XIV and Napoleon Bonaparte and taking into account all the wars, which had taken place on the surface of the earth in ancient times, it would be observed that the cause of a war is the same in all the cases. It is the *Raja* along with its reaction—the *Tama* of the Hindu Philosophers—the Moloch of Milton's Paradise Lost. It is the immediate, invariable and unconditional antecedent in every case.

Raja, Tama and Sattva—The Three Principles. A drop of water is a part of the ocean. The living world of which man is but a part is only a part of the Universe. The predominating element in man (nay, in the whole living world) as created, is the attribute of *Raja*—passion, lust, greed, envy, jealousy, restlessness, craving for power, enterprise in worldly achievements. The re-action of *Raja* is *Tama*—darkness, delusion, want of consciousness, heedlessness, ruthlessness, which passing through the successive stages of its development leads to destruction. Day follows night. But day does not succeed night. The cause of day is something else, the presence of the sun. *Sattva*—purity, simplicity, freedom from duplicity, peace follows *Tama* but *Sattva* does not succeed *Tama*. The cause of *Sattva* is also something else—the awakening of the light of knowledge.

A group of ideas, passion, lust, greed, envy, jealousy, restlessness, craving for power, enterprise in worldly achievements is expressed

by *Raja*. The reaction of *Raja* is *Tama*—delusion, darkness, want of consciousness, heedlessness, ruthlessness. *Raja* and *Tama* are the opposite aspects of the same thing. They are the two sides of a picture corresponding to the action and reaction of Newton's Third Law of Motion. It is owing to the action of this attribute of *Raja* and consequently of *Tama* no one, an individual or a nation, would like to part with power unless and until forced by pressure of circumstances to do it. In India before the battle of Kurukshetra the party in possession of power asserted that he would not part with as much land as could be covered by the point of a needle without war. The War took place and the said party could not retain as much land as could be covered by the point of a needle. It is due to the action of this *Raja* that Caius Julius Cæsar, (102-44 B.C.), one of the greatest men of antiquity, was in conflict with Pompey, resulting in the murder of the latter. It is the samething that we see in every walk of life and that which that we are still seeing in all what is happening before our eyes at the present times.

Nature—Its Uniformity—The Elaboration of Peace Projects. Nature is uniform, that is to say, it has always the one and the same form, inasmuch as the three aspects of creation, destruction and preservation are eternal and never-changing. Destruction occupies the intermediate position between creation on one hand and preservation on the other. It is the destruction which stimulates the desire for creation so that the system can go on and it is the same destruction which gives an impulse to find out ways and means so that the system may be preserved. Destruction plays an unique part in the development of knowledge. It is the basis and the starting point in the evolution of all knowledge in so far as humanity is concerned, quite independently of time and place. It is the basis and the starting point in the evolution of peace out of war.

The recurrence of wars in this world of ours is nothing new. It has manifested itself in all ages and in all climes entailing in its train the horrors of destruction and it is the knowledge of these horrors of destruction that had reacted upon the master minds to seek for peace.

Europe was not an exception to this rule. This continent has been the breeding ground for wars for some centuries past but Nature had not been a silent spectator of the whole show. Nature had shown its uniformity by awakening the light of knowledge and stimulating the desire for the elaboration of peace-projects.

The Projects of Peace: Predominating Power—Dante, Postel, Grotius and Kant.—A Super States—An unnatural idea. It was about the middle of the 16th Century that a French soldier William Postel (1510-1581) put out a hypothesis for the installation of international peace. His hypothesis was that "the best hope of international comity lay in the rise of a preponderating power". Postel was not the original author of this view. Its originality lay with the Florentine Poet Dante (1265-1321) who held the view that " for the attainment of peace there must be one guiding or ruling power," but he did not say anything about the mode of operation of that power. The hypothesis, then, was only a hypothesis of agent only. In the absence of the hypothesis of collocation it was only an imperfect and imcomplete hypothesis.

A predominating power means the highest or the uncontrollable power. An uncontrollable power and the idea of its control are absurd, inconceivable and self contradictory. It might be advanced as an argument

to meet one's own end, but it is contrary to the dictates of reason. The creator himself is in a critical condition. Postel was a "mystic of unstable mental equilibrium". Dante was a poet. "Both are of imagination all compact". More than 600 years have rolled on since Dante died in 1321, and the world has the experience at this long period before its eyes. To quote Lord Byron—"Dante sleeps afar".

"As the plan of the world" said Hugo Grotius "includes societies or states, all the political societies can and should move within the great human society". But the lawyer would have been disabused of his idea if he had only taken into account the enormous difference in religious beliefs and the tremendous difference between the countries and the conditions, under the influence of which the component parts of the great human society live and move and have their being. The doctrine of Hugo Grotius is in contravention of the functional disposition of the human Society. Kant, as is well known, repudiated the idea of a super state. The idea of a freedominating power such as the sun is tenable in the material order of things.

The Great Design of Henry IV.—A Federation of States. The biggest peace project was put forward in the 16th Century. It was the Great Design of Henry IV. The provisions of the scheme are taken to be too well known to require reproduction here in full. The project or the scheme was after all a hypothesis devised and framed with the idea that the provisions contained in it would be capable of attracting the monarchs and laying the foundation stone for the attainment of an universal and perpetual international peace in Europe. The scheme contemplated the attainment of its object through voluntary transfer of power on the part of the Nation-States of Europe, so that "No single Power was to be left in a position to dominate Europe, still less to aspire to Universal Monarchy; Europe was to be a Federation of States, equal in status and, as far as possible, in power; the Government of the Federation was to be vested in a Senate which was to have at its disposal a common fund and an international force; the stronger would thus be restrained and the weaker protected, nor was any Great Power to be allowed in future to acquire extra-European colonies or dependencies."

Physically, mentally or morally all the Nation-States of Europe are not and cannot be at any time at the same stage of development. Some are weak, some are strong and some are stronger still. The scheme might have been an advantage to the weaker states but the very suggestion that "No single Power was to be left in a position to dominate Europe still, less to aspire to Universal Monarchy, nor was any Great Power to be allowed in the future to acquire extra-European colonies or dependencies" was clearly against the ideas of the stronger ones. Voluntary transfer of power or putting a restraint on one's own self, unless and until forced by pressure of circumstances, is an unnatural idea. It is unknown in the history of the world. Willing transfer of energy—both radiant and irradiant—for the growth and development of others is natural in the material system.

The suggestions that were made in the scheme for the voluntary transfer of power and for perpetual peace were not based on any observed facts. Further from what has been said above it is clear that the idea of perpetual peace is inconceivable. Logically, the scheme, therefore, could not have been accepted as a valid and legitimate hypothesis for the solution of the problem in question. The march of events in Europe during

the last 400 years has proved very clearly that the hypothesis was a wrong one. The Great Design of Henry IV needs one more passing remark. The condition of Europe in the 16th century was very different from what it was before. The events which culminated in the issue of the Edict of Nantes in 1598 by Henry IV of France (1553-1610) granting toleration to the Protestants and the conclusion of the treaty of Vervins with Spain in the same year are too well-known facts of history and need not be reproduced here in detail. Briefly speaking, Henry IV of France became a Roman Catholic in the year 1572 and succeeded to the throne of Navarre. In 1576, he escaped from Paris and placed himself at the head of the Huguenots. In 1587 he gained the battle of Coutras and in 1589 succeeded to the throne of France. But he again consented to abjure it in 1593. The drift of the events was to create a state within a state and thus to cause the political disruption of France.

Henry IV was a wise, generous and talented sovereign ; but the question that now arises is what was the reason which led this exceptionally enlightened ruler to abdicate the throne of France. History tells us that his "religion proved an obstacle to his coronation." But history also tells us that his "abjuration was very disagreeable to the Protestants and did not prove quite satisfactory to the opposite party who doubted his sincerity." This evidently implies that the retention of the throne of France by Henry IV was considered desirable both by the Protestants and the Roman Catholics. The two statements of history would thus appear to be in conflict with each other and would lead one to think that the cause of abdication was something else. Whatever it may be, voluntary transfer of power is an unnatural idea, and so his proposal to "relinquish voluntarily and for ever all power of augmenting his own dominions, not only by conquest but by every other just and lawful means to convince men of his own complete disinterestedness," was not consistent with the real state of things. It is not in the renunciation of power, but in the maintenance of an all-permeating propriety in the adjustment of power and resistance that lasting world-peace is to be looked for. *Brihaspati* himself holds the sceptre in one of his four hands.

The League of Nations—A Super-State as well as a Federation of States. The great design of Henry IV was the progenitor of the League of Nations which came into being on the 10th of January, 1920, created by the Treaty of Versailles, following the First World War. The difference between the two was that the Design lacked the Court of International Justice while the League was without the International Force. It has been suggested that both the Design and the League would have been successful if the former had been provided with the court of International Justice and the latter with the International Military Establishment. But as both the Court of International Justice and the International Military Establishment contemplate transfer of power their addition to the respective machineries would have meant only a further restraint on the Nation-States of Europe. Putting a restraint on one's own self and the idea of supremacy are two different, inconsistent and diametrically opposite ideas and so had the Design been provided with the Court and the League with the Military Force, it is only reasonable to think that they would have remained in the same position and their fates would also have been the same as the world sees them now, for the success of an all-pervading, unnatural plan can only lead to the destruction of the universe All the three projects are chimerical.

HINDU-MUSLIM PROBLEM

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COMMUNAL bitterness between Hindus and Muslims, the two major communities of India, has been intensified all over the country since the introduction of the Montagu-Chelmsford Reforms (1920). Some attribute this to democracy and content that India is not fit for the western type of government; others ascribe it to religion and are inclined to think that Hinduism and Islam are essentially antagonistic. But the real cause must be traced elsewhere. The great poet Akbar Illahabadi had found the fault long ago with the educational system. Says he:

"Communalism has at last invaded the domain of knowledge; and the efforts which had been made confidentially in the course of centuries in the past, out of regard for Hinduism and Hindus, to evolve a common language and culture have come to be grievously misunderstood; and as a result Hindi has fallen out with Urdu."

After the Mutiny of 1857, the Indian educational system, more than anything else, readily underwent a radical change. It was modernized, but in the course of modernization it lost some of its beauties. Hitherto there was no communalism in education, but the educational system of the present day nurses communalism and encourages separatist tendencies.

One practical difficulty arising from the association of the educational system with creeds, sects, and communities is that questions and problems of education, particularly those of Indian History, tend to be viewed from a sectarian point of view. Things are viewed from a certain angle of vision, in the course of which or on account of which, facts cannot be dispassionately studied and merit cannot be properly appreciated. Hence the communal outlook in books of History.

This is not my personal view only. The Vishvavani (विश्ववाणी), a leading Hindi journal of Allahabad, which claims to echo the World's voice—Vishvavani literally means World's voice—tells of under the heading of इस देश पर मसलमानों के हमले (Muslim invasions of India) "that there is a profound distrust of each other these days in the minds of the Hindus and Muslims. It is deplorable that this distrust is particularly found in the educated classes." "There are schools and colleges," says the Rev. E. C. Dewick of Nagpur, "in which the teachers actually inculcate communal feelings instead of trying to check them. Educational institutions avowedly run on a communal basis are a real danger to India as a whole; and under present conditions such institutions are (it may be unwittingly) increasing the difficulty of India's communal problem."

If education as an antidote against communal views is to be effective, it must be broadbased on communal unity and harmony. The syllabus at most of the Indian universities must needs be overhauled, and should be so drawn as to take full cognizance of the communal problem in the domain of education, of economics and of culture. Muslims must have opportunities of studying Hindu Philosophy, Hindi and Sanskrit; and Hindus should in their turn study Islam, Persian or Arabic.

The progress of education in India has been extremely slow for the past one hundred years. From a percentage of 4 or so in 1841 it has not been beyond ten per cent till the present day. And Education, if it is to be really beneficial, should not trickle down in small dozes; it must spread rapidly all over the country.

Education must also be improved with a view to creating better perspective for the communal problem. History must be taught in the world perspective and stress must be laid on the evolution of religious tolerance in India and her rich traditions of culture and eclecticism, with a view to removing many ill-balanced notions about the relations of communities in Medieval India.

It should be emphasized that the principle of *cujus regio ejus religio* (he who rules a country may settle its religion) which inspired the religious policy of the Tudor monarchs in England and of the German princes in the 17th Century found practically no place in the History of Medieval India. In 1392 A. D. Kans, a Hindu Zemindar, had seized the throne of Bengal. Raja Kans, though a Hindu, was accepted as the ruler by the Muslim officers of the army. His son Jaitmal called together all the officers of state and expressed a desire to embrace Islam, adding that if they would not acknowledge him as their sovereign when he became a Muslim, he was prepared to hand over the throne to his brother. His officers declared their readiness to accept him as their king without any reference to the religion he chose to adopt.

Efforts should also be made to bring about linguistic harmony. The bifurcation of languages must not continue and the idea of Hindi for the Hindus and Urdu for the Muslims must be discouraged, lest India should meet the fate of some of the Balkan countries.

As far as possible, no institutions whether academic or sportive should be allowed to run on communal lines. All schools, colleges, universities, sportive clubs and teams must be decommunalized, and there should be no longer any quadrangular and pentangular matches organized on communal basis.

Attempts should also be made to improve the general economic condition of different communities in India, particularly of the peasants and of Muslim and Hindu masses who run into debts and borrow at high rates of interest from the usurers. They must be freed from their embarrassments and should be saved from destruction—from the sale of their land and their belongings and from exploitation and starvation.

If this is done a Hindu-Muslim rapprochement will follow with as much certainty as the light of day follows the darkness of night. And Hindu-Muslim rapprochement, if effected, would prove the salvation of India.

The communal problem which now appears so thorny and formidable is, in fact, not insoluble. A cool examination of facts will bring to light the fact that Hindus and Muslims are bound together by the ties of ethnical and intellectual unity as well as by those of common linguistic and artistic traditions; and there is undoubtedly basic identity of economic interests among the various communities of India; and last but not least, religion does not stand in the way of communal peace and harmony. To this effect I quote a verse from the Holy Quran:—

Those who believe (in the Quran)
And those who follow Jewish Scriptures
And the Christians and the Sabians
And who believe in God
And the Last Day
And work Righteousness
Shall have their reward
With their Lord : on them
Shall be no fear, nor shall they grieve.

In this verse and by means of this verse the Quran sends forth a message of international peace and communal harmony, and emphasizes that Islam does not teach an exclusive doctrine and is not meant exclusively for one people. Islam existed before the preaching of Muhammed on this earth; and its principal teaching (submission to God's will) has been and will be the teaching of religion for all time and for all peoples.

Hostile and clever propaganda of every kind whether conducted in the Press or through books of History with a view to prejudicing the Hindus and Muslims against each other must not only be interdicted but severely dealt with. That is, communalism must be banished not only from the domain of Education and

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Economics but also from that of History and Journalism. Books on Indian History must be revised and due emphasis must be laid on its economic and cultural aspects; and it must be made clear to all that the supposed antagonism between Islam and Hinduism is a fallacy. This is proved by a comparative study of the Gita and Quran. Lord Krishna is reported to have said about God: "He that pervades all is imperishable. No one can bring about the destruction of that indestructible one." Again he observes: "He is not born, nor doth He die: nor having been eternal, doth He ever cease to be Unborn, Unchangeable, Eternal and Ancient. He is not slain when a body is cut."

It is interesting to note that some of the Quranic verses give exactly the same attributes of God. Says the Quran:

"Say, He is God, the one and only God, the Eternal Absolute. He begetteth not, nor is He begotten. And there is none like unto Him."

Again says Lord Krishna:

"Weapons cut him not, nor flames burn Him, nor waters wet Him, nor is He withered by winds. He is uncleavable, incombustible, nor subject to be wetted, nor to be withered away. He is for ever, all-pervading, stable, certain, eternal."

Continues Lord Krishna:

"He who seeth Me everywhere and seeth everything in Me, vanisheth never from My sight, nor do I ever disappear from his vision.....

There is nothing beyond Me, O Dhananjaya; on Me alone, all this creation is set even as series of pearls on a string."

The idea underlying these teachings of Lord Krishna's is reflected in the Quranic teachings versified beautifully by a poet:

> The zephyr in the garden looks for Thee:
> The nightingale (also) sings Thy praises.
> Thou manifesteth Thyself everywhere and in every colour;
> I smell Thee whichever flower I smell.

God! there is no God but He, the Living, the Self-subsisting, Eternal. No slumber can seize Him, nor sleep. His are all things in the heavens and on earth. Who can intercede in His presence except as He permitteth. He knoweth what appeareth to His creatures as before, after or behind, nor shall they compass aught of His knowledge except as He willeth. His power doth extend over the heavens and the earth: and He feeleth no fatigue in guarding and preserving them, for He is the Most High, the Supreme in glory."

The Quran tells us how Islam mitigated the pre-Islamic custom of retaliation (S. II, 178) and prohibited war. War is permissible only in self-defence under well-defined limits (S. III 38-9). While war is discouraged, retaliation restrained and bloodshed forbidden, Islam promises salvation to all the righteous people and ordains religious toleration, "Let there be no compulsion in religion لا اكراه في الدين") is the Quranic injunction. In other words, compulsion is incompatible with religion, which is entirely a matter of faith and will; and the application of force would render these meaningless.

Round the World

Contemporary American Culture—

The American mind, capable of creating a mass-production society, also produced philosophers such as Emerson, Thoreau, William James and John Dewey. This appaient

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paradox of American Society is best expressed in the metaphor of a man rowing a boat : " One oar was for eternity but the other was for this world."

This, however, is a rather one-sided view. The many different racial strains in the U. S. A. have produced a mélange of cultures and beneath all superficialities a kaleidoscopic diversity. The Puritan Anglo-Saxon, the vivacious Irish Kelt, the Slavonic, Scandinavian, Teutonic, Semitic and Negroid elements have all left their impress on American Art, Literature, Music, Sculpture and Architecture. In 1900, that is, at the begining of the century, American accomplishments in these fields were meagre; in comparison with those of European countries. Nevertheless, literateurs, artists, musicians, etc., had from time to time obtruded themselves on the notice of Europe.

In Literature, the groundwork had already been prepared by Edgar Allan Poe with his Baudelairesque technique and by Nathaniel Hawthorne and Henry James with their psychological novels. " The healthy exploitation of the infinite panorama of U. S. Life," expressed earlier in the work of Bret Harte and the " realist-humorist " Mark Twain, reached its fulfilment in the vigorous critical spirit of Sinclair Lewis and H. L. Mencken Another important cultural aspect of the early part of the century was the revaluation of American History. According to the American Intellectual, Stanley Williams, " the preservation of historic memorials, the collecting of old furniture, silver and manuscripts, the able, impartial scholarship concerning the country's past in biography, bibliography and critical articles ; all such were signs of that intellectual independence which Emerson and others had prophesied but could not compass in the more imitative 19th Century."

From the Armistice of 1918 until the Economic Depression in 1929 was the period of verve and vigour in American Literature. Crude politics and the noise of steel factories reproduced themselves in the harsh, materialistic verses of Vachel Lindsay and Carl Sandburg. The stark realism of Theodore Dreiser depicting both American Big Business and the American lower classes and the grim social novels of Sinclair Lewis were the signs of these times. Lewis hates parochialism and he holds up to ridicule in witty prose the business man, the preacher, the doctor, the prison reformer, the American abroad, the Fascist His novel " Main Street," published in 1920, marked an epoch. As a reaction against this realism we have the historico-romantic novels: Thornton Wilder's " The Bridge of San Luis Rey " with its exquisite pathos and artistic tone and Margaret Mitchell's epic " Gone with the Wind," which is, however, not so powerful as that other wonderful American epic and ' fantasia ' Anthony Adverse. Ernest Hemingway, John Dos Passos and Steinbeck are other novelists who combine cynicism and despair—a ' *fin de siècle* ' attitude towards life. We may take as typical examples Hemingway's " For whom the Bell Tolls " and Steinbeck's " The Grapes of Wrath."

Realism is also marked in Drama and in Poetry. The " brooding and deeply imaginative " Eugene O'Neill with his insight into the sufferings of the 20th Century towers above everybody else. T S. Eliot's revolt is intellectual; a ' *Vir Catholicus* ' and a disciple of Dante, his " Waste Land," " Ash Wednesday " and " Dry Salvages " portray the self-discovering struggles of a soul.

The most striking feature of the 20th Century American Literature is its spirit of criticism, which is to be found in Fiction, Poetry, Drama, Scholarship, Controversy and even in after dinner talk. American writers have also won international fame and three of them have been Noble Prize winners : Sinclair Lewis, Pearl Buck and Eugene O'Neill.

American Architecture is represented in banks, theatres, universities, public structures, memorials, factories, churches and private dwellings. Neo-classical forms and new adaptations of the Gothic and of the Byzantine are seen. The skyscraper, " most picturesque of all America's architectural heresies ", is the result of the need for space rather than of the desire expressed in ' *sursum corda.*' Painting and Sculpture through engravings, illustrations and cartoons express both vitality and reality.

American Music is made up of Afro-American subjects and folk themes as expressed in the works of the song-writer Stephen Foster, and works expressing the humour of the American temperament. Jazz is an Afro-American invention and reaches its high-water mark in the " daring experimentation " of George Gershwin. Nevertheless, compared with the other aspects of American Culture, American Music leaves one dissatisfied and one is forced to ask " *Quo Vadis* ?" The Negro Spirituals of that wonderful singer Paul Robeson, however, are hopeful signs for the future of American Music.*

The Decay of an Idea—

The Germany of Kaiser Wilhelm II was busy with expansionist schemes, with ' *Ausdehnungspolitik.*' The desire for an outlet towards the Near East and Middle East through the Balkans and Asia Minor covered an insatiable ambition to exploit the rich oil-bearing regions of Mesopotamia and the equally rich agricultural regions of Coelo-Syria. More than that, Germany wished to be brought nearer to Persia and India on the one hand and to the Suez

* For many of the facts in this item the author is indebted to the U. S. O. W. I. Newsfeature article by Stanley Williams, S. K. C.

Canal and Egypt on the other. Thus was formulated the '*Drang nach Osten*' (Push towards the East) Policy. The Baghdad Railway (*Das Bagdadbahn*) through Asia Minor—*via* Adana, the Cilician Taurus and Payas Jn.—towards Nisibim, Tel Kotchek (on the present Turko-Iraq Frontier) and eventually, Baghdad—was to be the instrument of such a policy. During the Last World War, in the Sinai Desert, the services of Dr. Theodore von Wiegand, a noted archaeologist and explorer, were utilised by the German Army for a reconnaissance of a route extending from Haifa to the Suez Canal—now covered by the Palestino-Egyptian State Railway Main Line-Haifa-Lydda-Gaza-El Arish (Palestine-Egyptian Frontier)—El Kantara on the Suez Canal. As an adjunct to this main plan of '*Drang nach Osten*' Colonel von Epp, a strategist and a staff-officer, formulated certain far-reaching plans in his book '*Vom Mittelmeer Zum Persischen Golf*' (From the Mediterranean Sea to the Persian Gulf). All these different schemes, however, came to nothing, owing to the defeat of Germany in the Last World War.

In this war, too, Germany propounded a complementary scheme of '*Drang nach Sud-Osten*' (Push towards the South-East)—a push through the Danube basin towards the Balkans, the Ukraine and Crimea and across to the Caucasian oil-fields of Baku and then to the Caspian. These schemes too have now withered away. At the best, the '*Drang nach Sud-Osten*' scheme was only a shadow of the '*Drang nach Osten*' scheme. In the post-war years of reconstruction, in the period of hope and strivings after this war, these schemes and ideas of Germany will look strangely absurd and unreal, representatives of an 'antediluvian' past which is best forgotten.

A Famine 6,000 Years Ago—

Excavations undertaken by the Egyptian Government Department of Antiquities at Saqqara (a few miles south of Cairo) have recently revealed amongst other things a uniquely interesting relief from the interior wall of a temple causeway (built *circa* 2455-2625 B.C.). It shows emaciated peasants dying of hunger during a famine. The figures are life-like. One could almost count their bones. There is nothing in this relief, however, which may not bear comparison with the Famine which took place before our own eyes last year.

The Craft Gilds of Soviet Turkestan—

Thanks to the rapid industrialization of Russian Turkestan and the consequent changes in its economic life, organisations of artisans united by multiple religious, economic, professional and juridical ideas have mostly disappeared from Central Asia. Evidence as to the past can be had only from those crafts which are existing to-day in a solid and conservative form. Turkestan is a good field for historical and archaeological investigations on "conservative" types of crafts.

Pioneer work in this field was done by the celebrated Russian Orientalist, Gavrilov, whose important book '*Les Corps de Métiers en Asie Centrale et leurs Statuts* (*Rissala*)' sums up the investigations undertaken in the '*Souqs*' (Bazars) of Bokhara, Merv and Samarkand.

Two divisions of artisans are recognised by travellers and Orientalists: (1) a division into crafts by profession; (2) a division into crafts by 'parentage,' *i.e.*, certain crafts are supposed by the local inhabitants to be descended from a particular saint—such as, for instance, Nabi Nuh (Noah). The major part of the 'artisanate' is grouped according to 'parentage' in close corporations, the framework of which is the set of rules and code of behaviour known as the '*Rissala*.'

All these are, however, archaic survivals. Soviet Turkestan hums with the noise of factories. A gigantic web of industries enmeshes the land. The standard of living of the inhabitants has gone up by leaps and bounds. Social services—Education and Public Health—have improved the lot of the inhabitants. Reason is enthroned in the very centre of Despotism—the Khanate of Bokhara. The cotton factories of Tadjikistan and Uzbekistan and the Turkestan-Siberian Railway challenge the old modes of existence—slow, conservative and decaying. In such a world the Craft Gilds are mere anomalies. They have outlived their historic necessity.

Kurds and Assyrians: Harmony and Concord between two Races and Religions—

The Kurds live in Kurdistan—the S.E. part of Asia Minor. Their chief stronghold there is the town of Bitlis and the area of Lake Van. The Kurds, however, have an antipathy for the Turks and for the last century and a half they have been moving down South-west into Syria and south-east into the frontier regions of Mesopotamia—into the Djezire (the Island formed by the two arms of the Rivers Tigris and Euphrates).

The Kurds are an Indo-European people. Their language is a branch of the Iranian Group of languages. The Kurds are divided into various tribes, such as the '*Omeran*,' '*Rowandruz*,' '*Pinar Ali*.' They have an illustrious history. Saladin was a Kurd, Nur-ed-Din Atabak (Atabeg) was also a Kurd Saladin established a Kurdish colony, during the Crusades, near Damascus, at the foot of the Djebel Kasiyun (*Kasiyun* Mountain) and which colony exists even to this day. A whole quarter of Damascus-*Es Salahiyé*—is named after the great Saladin and his Kurds. The Kurds are Moslems.

The Assyrians are a very old race—going back to Pre-Historic and Proto-Historic times. They inhabit the Djebel Sinjar area of N. Syria and the Djezire. They belong to a Christian Sect and are under the orders of the Patriarchs of this sect. Perhaps like the Copts of Egypt the Assyrian Christians constitute one of the oldest Christian groups of the world.

Living as they do side by side and yet divided by religious and racial differences, one would normally expect the Moslem Kurd and the Christian Assyrian to be always at loggerheads. In the Nineteenth Century there was bloodshed, but to-day these two groups have composed all their differences. They take part in each other's festivities. The Kurdish Chief rules the Assyrians in the absence of their Patriarch and, *vice versa*, the Assyrian Patriaich rules the Kurds in the absence of their Chief. Some travellers have even spoken of Kurdish marriage ceremonies being presided over by Assyrian Patriarchs. Such amity between two distinct racial and religious groups of the Near East is worthy of record.

India vis-a-vis the Monetary Conference—

Sir R. K. Shanmukham Chetty has returned to India from the U.S.A. and has given an account of the International Economic Conference at Bretton Woods. According to Sir Shanmukham this was the first of the great peace conferences as it undertook to tackle some of the problems, which the coming peace would force on the notice of the world. It had been thought necessary to tackle first the problems relating to international trade and finance. Sir Shanmukham also explained the constitution and functions of the International Monetary Fund and Bank and how the Indian delegates pressed in vain for the inclusion of sterling balances within the purview of the Fund and for a permanent seat on the executive committees of these bodies.

There is nothing surprising in all this; the Indian delegates should have known before they joined the Conference that this would happen and that India would only be asked to play a token part.

The Bengal Nagpur Railway—

On the 1st of October, 1944, the B.N.R. will become a State Railway. This Railway has had an interesting, even romantic, history.

The B.N.R. has its origins in the old Nagpur and Chhatrishgarh State Railway, which had for its engineer that famous pioneer Railwayman—Sir Charles Trevredyn Rashleigh Wynne—who afterwards planned and constructed most of the lines of the B.N.R. and ultimately became its Managing Director in London, which post he held till the time of his death.

The Bengal Nagpur Railway Co., Ltd. was formed in London on 23rd February, 1887. In the same year the Company acquired the management of the Nagpur and Chhatrishgarh State Railway. Thanks to the energetic policy of Sir T. R. Wynne, a network of light railways—of narrow (2 ft. 6 ins.) gauge lines—grew up in the Central Provinces all around the B.N.R. Main Line to Nagpur. The Railway definitely helped the development of the Central Provinces by linking places as far apart as, for instance, Nainpur and Chhindwara, Nagbhir and Nagpur, Chhindwara and Nagpur, Gondia and Jubbulpore, Chanda Fort and Gondia, etc. The manganese and coal-bearing regions of the C. P. were greatly helped in their development by the B.N.R. A great feat of the B.N.R. in recent years was the opening of a Broad Gauge Trunk Line linking up Raipur in the C. P. with the Port of Vizagapatam (Madras Presidency) on the East Coast of India. This line is 330 miles in length and the building of it was indeed a remarkable feat of endurance. The line passes through some very wild and inhospitable country around and within Bastar State. In the early period of construction work many railwaymen lost their lives from Malaria in the fever-ridden jungles of the Bastar State and in those unhealthy regions where swamp, forest and hill meet in all sombreness at the foot of the Eastern Ghats. This trunk line—a veritable *tour-de-force* for the B.N.R. Administration—links Northern India: the Punjab, Delhi and the U.P., by a much shorter route than before with South India, and the goods of these parts and of the C.P. have now direct access to the ports of Southern India.

S. K. C.

Reviews and Notices of Books

Indian Agricultural Economics.—By A. D. Patel, with a Foreword by Sir T. Vijayaraghavacharya, K.B.E. Published by D. B. Taraporevala Sons & Co., Hornby Road, Bombay. Pp. 324. Price Rs. 6.

While some might be disposed to regard a work of this type as rather plodding in character and would prefer taking things on an all-India basis with the risks attendant on broad generalisations based on insufficient data, there can be little doubt that the scientific treatment of economic porblems demands getting down to facts gathered by personal investigation into the conditions

found in the fundamental unit of our economic life—the village. It is a welcome sign of the times that some earnest students have conducted surveys of particular villages, as for instance the survey of two Deccan villages, Pimpla-Soudagar and Jategaon-Budrak by Dr. Mann, of some South Indian villages by Dr. Gilbert Slater, of three villages in Cochin State by Mr. T. K. Sankara Menon and Prof. Chapekar's intensive study of village Badlapur, to refer to some of them only, and also that in certain cases they have widened the ambit of their researches so as to include groups of villages—a work in which the Bombay economists appear to have taken the lead.

It is perhaps needless to add that the necessity of economic surveys over a larger area lies in the fact that if the aim of these investigations is the understanding of rural problems in their different aspects and the finding out of solutions for them, the village as a tiny and therefore not quite representative unit cannot present in their entirety and in proper perspective all the social and economic problems of a particular administrative or economic area. It is therefore that economists have betaken themselves to the intensive study of a number of villages in a well-organised unit such as a taluka or a subdivision where we can find a correct picture of the villager in all his activities. Such a study is the present one of Borsad taluka in Kaira district, Gujerat.

So far as Gujerat is concerned, we have two such studies in Dr. J. C. Kumarappa's survey of Matar taluka in North and Mr. J. B. Shukla's survey of Olpad taluka in South Gujerat. Our author selected this particular area because coming from an agricultural family himself, he is a native of Borsad taluka and as such familiar with the habits of the local rural folk and the conditions under which they carry on their work. Another reason is that Borsad taluka is situated in the centre of what is known as the Charotar area well-known for its productivity. It is also a fact known to those who, like the present reviewer, have visited this area that much of the prosperity of Borsad where the Civil Disobedience Movement of 1930-32 made its strongest appeal to the rural masses, is due to the intelligence and industrious habits of the Patidar community of peasant proprietors to which the author belongs and which owes the reputation it enjoys throughout Gujerat to the skill with which it carries on all agricultural operations. The section on irrigation which supplies information in regard to the expenditure incurred by Patidars for installing pumps, engines, etc., is sufficient to prove their progressive outlook. Next in importance is the less laborious Dharala community, generally tenants, with a lower standard of life.

Mr. Patil visited the areas about a dozen times in 1933-34 paying special attention to the conditions prevaling in the summer, the monsoon and the winter seasons, in the course of which he not only established personal contacts with agriculturists of the two principal castes but also those belonging to other and lower castes such as Dheds, Bhangis, Chamars, etc. Muslims and Christians, who form about four per cent of the population, were not ignored by Mr. Patel. He framed a questionnaire and has based his book on materials gathered from the answers received to the queries contained in it as well as on such information as he gathered from those who were interviewed by him. For purposes of his investigation, Mr. Patel selected 37 out of 91 villages in Borsad taluka, limiting his survey to 288 families belonging to different economic strata.

The author has placed before the reader illuminating descriptions of sanitation, housing conditions, illiteracy, the treatment of live stock, sub-division and fragmentation of holdings, the decay of village industries, the diseases generally prevalent and the toll they take of human life and other equally interesting matters. The impression the student of Indian rural economics forms after he has finished this book is that the results arrived at after an intensive study of a small unit like the Borsad taluka are generally true of agricultural India as a whole. Another thought which suggests itself is that there is after all some hope when we find a highly educated member of a predominantly agricultural community thinking earnestly about problems connected with agriculture instead of trying to get absorbed into one or other of the so-called learned professions.

H. C. MOOKERJEE

The Japanese Paradox.—By N. J. Nanporia. Published by Messrs. Thacker & Co., Ltd., Bombay. Pp. 136. Price Rs. 3-12-0.

The object of the book in the words of the author is to draw attention to the "cankerous poison of unrest and aggressivement" and "the various influences which have moulded the Japanese character" so that when peace comes the Japanese masses may be saved from "the fascist maniacs into whose clutches they have temporarily fallen," tasks which, it must be admitted, have been successfully performed.

The chapters dealing with the position of women in Japan and with her art where the emphasis has been laid upon her specialty, lacquer work, do not seem to have much direct bearing on the work to which the book is devoted. The first of these removes most of the misconceptions the world has hitherto entertained about the status of the former while the latter gives, within less than thirty pages, a very readable account of Japanese art in general and of the lacquer work of Japan in particular.

The chapter analysing the Japanese character and mentality is the most important section of the book where the author who, one infers, has firsthand knowledge of Japan, explains how they are the results of Shintoism. The detailed analysis of Japan's national faith and its influence on every department of life, the shape it has given to the co-prosperity propaganda are both interesting and convincing. Mr. Nanporia's accounts of Kodo, Judo and Kendo as re-interpretations of Shintoism in different spheres, in the light of current events, are very interesting. The descriptions of the activities of secret societies and political assassinations of February, 1926, throw a flood of light on the Japanese mentality.

S. C. SEN

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Ourselves

ADHARCHANDRA MOOKERJEE LECTURESHIP IN ARTS

Dr. R. E. Mortimer Wheeler, M.C., D.Litt., F.S.A., Director-General of Archaeology in India, has been appointed to the Adharchandra Mookerjee Lectureship for the year 1944. Dr. Wheeler will give two lectures on " Archaeology in India," the first lecture dealing with 'North India' and the second with 'South India.'

BHUPENDRANATH BASU MEMORIAL CUP FOR COLLEGE CHAMPIONSHIP IN SWIMMING

Mr. J. N. Basu has presented the Challenge Cup in memory of his uncle—the late Mr. Bhupendranath Basu, who was for many years connected with the University of Calcutta, either as a Fellow of the University or as representative of the University on the Bengal Legislature and latterly as Vice-Chancellor.

The University has accepted the offer with thanks.

DIPLOMA COURSE IN FISHERY

With the proposed expansion of the Fishery Department of the Government of Bengal, training of personnel for fishery work becomes a pertinent question since there is no institute in India for teaching and research in inland fisheries. There is equally a demand for trained scientific men on inland fisheries for the development of private fisheries. Hence a Committee was appointed by the University of Calcutta for exploring the possibilities of instituting a Diploma Course on Inland Fishery in the University. The Government of Bengal was represented on the Committee by the Director of Fisheries. The Committee has drawn up a scheme for a Diploma Course in Fishery. The scope of work of the scheme includes training in both the theoretical and practical aspects of developing inland fisheries and research on fresh-water fishes of Bengal. The course, which will be a unique one, will provide six months' training only to students who have passed the M.Sc. Examination in Zoology with a special paper in Fishery.

DIPLOMA COURSE IN LIBRARIANSHIP

The University will institute a Diploma Course in Librarianship every year. The course including the examination will extend over one year beginning in the month of January. Applications for admission to the course should ordinarily reach the University in the prescribed form by the 1st of November. Not more than 15 students will be admitted to the course every year.

The following subjects will constitute the course :—Classification, Cataloguing, Library Organisation and Administration, Bibliography and Book Selection, Reference Work, General Knowledge, Languages. The examinations in some of these subjects will be both written and practical.

DR. INDUBHUSHAN BANERJEE

Dr. Indubhushan Banerjee has been appointed Reader and Head of the Department of History, Calcutta University.

CALCUTTA UNIVERSITY LIBRARY

The following are some of the recent important additions to the collections of the Calcutta University Library :—

" Science and Education " by M. C. Humby and E.T.F. James (Cambridge University Press, 1942); " Lectures on the Principles of Political Obligation " by T. Green (introduction by A. D. Lindsay. London, Longmans, 1941); " U. S. Foreign Policy " by W. Lippmann, with an introduction by Prof. D. W. Brogan of Cambridge University (London, Hamish Hamilton, 1943); " Capitalism, Socialism and Democracy " by J. A. Schumpeter (London, Allen and Unwin, 1942); " Social Studies and World Citizenship—a Sociological Approach to Education " by L. J. C. Brimble and F. J. May (London, Macmillan, 1943); "Vocational Guidance in New Zealand" by H. C. McQueen (N. Z. Educational Research Series, Christchurch, N.Z.); "Basic English and its Uses " by I. A. Richards (London, Kegan Paul, 1943). " Physics and Philosophy" by Sir James Jeans (Cambridge University Press, 1942); " The Farmer, his Welfare and Wealth " by M. G. Bhagat, with a foreword by Sir T. Vijayaraghavacharyya (Bombay, Co-operator's Book Depot, 1943); " The Indian Buddhist Iconography " by Benoytosh Bhattacharya, (London, Oxford University Press); " The Spectred Flute, Songs of India " by Sarojini Naidu; " Progress of Greater India Research (1917-42), published by Greater India Society, Calcutta, 1943; " Iran " by the late Prof. Barthold—translated from the Russian by G. K. Nariman and edited by M. E. Dadrawala, Bombay. "Buried Empires, the Earliest Civilisations of the Middle East " by P. Carleton (London, Arnold, 1939); " U.S.S.R., her Life and People " by Maurice Dobb (London University Press, 1943); "Rigvedic Culture of the Pre-Historic Indus" by Swami Sankarananda (Calcutta, Ramakrishna Vedanta Math, 1943); "The Wind of Freedom" by Compton Mackenzie—(London, Chatto and Windus, 1943); "The Making of the Indian Princes" by Prof. Edward Thompson (Oxford University Press, 1943); "Studies in Later Mughal History of the Panjab (1707—1793); by Hari Ram Gupta (Lahore, Minerva Book Shop, 1944); " Grand Turk, an historical outline of life and events, of culture and politics, of trade and travel during the last years of the Ottoman Empire and the first years of the Turkish Republic," with a foreword by Sir Percy Lorraine, sometime H.B.M's Ambassador at Ankara (London, Hutchinson, 1942).

CALCUTTA UNIVERSITY AND THE SCHOOL OF ARCHAEOLOGY AT TAXILA

The Calcutta University has decided to send two scholars to join the training school of Archaeology started at Taxila (Punjab) by Dr. R. E. Mortimer Wheeler, Director-General of

Archaeology. The two scholars selected are Messrs. Sudhirranjan Das, M.A., and Devaprasad Guha, M.A.

Besides these two scholars, the following members of the staff of the Asutosh Museum of Art, Calcutta University, will also be deputed to be trained as Attachés for shorter periods :—Mr. Kunjagovinda Goswami, M.A., Excavation Officer, Asutosh Museum; Mr. Kalyankumar Ganguly, M.A., Guide-Lecturer, Asutosh Museum; Babu Krishnachandra Sarkar, Draftsman-Photographer, Asutosh Museum; Mr. Ajit Kumar Mukherji, M.A. (London), Post-Graduate Research Fellow. It may be recalled that the Director-General of Archaeology—Dr. Wheeler—visited the University of Calcutta and inspected the Asutosh Museum of Art in June last.

CHINESE GOVERNMENT SCHOLARSHIPS TO UNIVERSITIES ABROAD

The Commissioner of the Republic of China, New Delhi, has intimated to the Universiy of Calcutta that the Chinese Ministry of Education have decided to endow scholarships in certain Universities abroad and that one of the Universities selected for the purpose is to be the Calcutta University.

The object of the Endowment is to encourage the study by foreign nationals of Chinese Language, Literature, History and Culture.

The University of Calcutta has accepted the offer with thanks.

INDIA'S COMMUNAL PROBLEM—ITS CAUSES AND ITS SOLUTION

Prize of Rs. 1,000 for the best essay.
Prize of Rs. 500 for the next best essay.

The Punjab National Liberal Federation offers two prizes of Rs. 1,000 and Rs. 500 respectively for essays adjudged the best and the second best on the "Causes and Solution of India's Communal Problem."

The essays should not exceed 24,000 words and should be submitted to the President of the Federation on or before the 31st of December, 1944.

The copyright of the Essays for which prizes are awarded shall vest in the Federation.

Correspondence on the subject may be addressed to the Conveners, Communal Problem Committee, Punjab National Liberal Federation, 17, Maclagan Road, Lahore.

The Committee reserves to itself the right not to award any of the prizes if in its opinion the essays submitted are of not much value.

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E. D. Lucas.
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Ram Saran Das (R.B.)
(Member, Council of State)
Ram Saran Das (R.B.), (Member, Council of State).

PRESIDENT,
Punjab National Liberal Federation,
17, Maclagan Road, Lahore.

21st May, 1944.

1. The essay should contain practical remedies and suggestions as to how a communal settlement may be arrived at.
2. Authorities for statements made in the essay should be quoted as far as possible.
3. Suggestions for framing a constitution which may be generally acceptable to all communities and sections of the people may be incorporated in the essays.
4. The essay should be written in English, after a thorough research.
5. Three typed copies of the essay should be submitted.

CALCUTTA UNIVERSITY NOTICE

It is hereby notified for general information that all candidates (boys and girls) for the Matriculation Examination are allowed to offer "Drawing and Painting including an appreciation of Fine Arts" as one of their subjects for the examination from the year 1945.

J. CHAKRAVORTI.
Registrar.

TO OUR READERS

In accordance with the Paper Control (Economy) Order, 1944, the September & October issues of the Calcutta Review have had to be reduced in size. We regret this unavoidable step but we assure our readers that every effort will be made to retain the usual variety of articles and topics even within this restricted size.—Ed. Cal. Rev.

AN ANNOUNCEMENT

The November Issue (next issue) of the Calcutta Review, which will appear in the fourth week of October, will contain an interesting article on Famine, from the pen of Mr. Hemendra Prasad Ghosh, Editor of the '*Basumati*.'—Ed. Cal. Rev.

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THE
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MANAGEMENT AND CONTROL OF BRITISH INDUSTRIES IN INDIA—II

H. C. MOOKERJEE, M.A., PH.D., M.L.A.

(IV)

From what has been said above, it follows that at least in the early years of most industries organised by Britons, the managing agency firms had to undertake larger financial risks than others. These consisted in the money they invested in the shares ordinary, preference, and deferred, debentures, loans, guarantees, etc. The result was that they enjoyed the privilege of nominating one, two or even three directors on the Board of Directors who are practically irremovable. It has been maintained that this is fair as they hold a substantial part of the shares but in fact it is not always so. Apart from very rare exceptions, they never retain more than 50 per cent of the shares. Indeed, their holdings are generally very much less as is proved by the extracts from Mr. Pat Lovat's *Mirror of Investment* which appear on pages 41-43 of Dr. P. S. Lokanathan's *Industrial Organisaion in India*, to which the reader is referred for detailed information on this point. With this information before us, we can hardly justify the excessive powers of nomination enjoyed by the managing agency firms.

This, however, is only part of the story. In order to satisfy legal requirements in regard to the representation of persons other than the managing agents on the Board of Directors, these firms have adopted the device of seeking the assistance of friends, drawn generally from their business associates, as directors who, in the language of an economist who has made a study of the managing agency system, "were perfectly aware that their continuance on the Board depended on their loyalty to the managing agents who had the power to choose their own friends."

Some objectionable results of this monopoly of power by the managing agency firms have been noticed and commented on by economists, Indian and non-Indian. Thus Dr. D. H. Buchanan on page 165 of his *Development of Capitalistic Enterprise in India* has referred to the helplessness of the directors as follows :

"The (managing) agents occupy such a dominating position that they usually formulate policies and carry them out while the Board of Directors merely gives assent to already accomplished facts."

V. S. Davar on page 28 of his *Business Organisation* refers to the evil consequences of having figureheads as directors when he points out that as they "are relieved of any responsibility for the enterprise, this is apt to result in a surprising and even culpable ignorance on their part."

This is underlined by Dr. P. S. Lokanathan on pages 332-333 of his *Industrial Organisation in India* where he refers to the utter failure of the managing agency system of adminstration "to train a band of new men for the task of directing industry. By reducing the directors to mere figureheads and by weakening their responsibilities, the system kills all incentive to learn and understand, and industry is not able to revitalise itself by drawing from the experience and talents of persons outside the ranks of the managing agents."

(V)

Something has been said previously about the limitations on the powers of the shareholders in regard to their choice of directors due to the rule under which the managing agents enjoy the privilege of nominating some directors and the almost universal practice of including a number of their men in the directorate. This would not have been resented if the managing agents had always held a majority of the shares. But this is not generally the case.

It is the rule with managing agency firms to part with some of their holdings, generally at a premium, after the prosperity of the concerns managed has been assured and the confidence of the public in their financial soundness acquired. One of the reasons of this is their desire to utilise the capital freed in this way to finance new enterprises. Another reason is that managing agents, in the language of Dr. Nabagopal Das, Ph.D. (Econ.) London, I.C.S. (*Industrial Enterprise in India*, p. 85) "have generally regarded their earnings from shares (as shareholders) as subordinate to their earnings in other capacities and in other fields of activity."

Whether these explanations are accepted or not, there can be no doubt regarding the gradual withdrawal of capital as is clear from what appears below. On page 187 of *Industrial Organisation in India*, Dr. P. S. Lokanathan has supplied two tabular statements to which the attention of the reader is specially drawn. In the first of these, concerned with the jute industry, he shows how eight European managing agency firms which control 33 mills hold shares varying from 1 to 38 per cent. In the second, dealing with coal mines, we find that six European managing agency firms controlling 47 coal mines hold shares varying from 17 to 44 per cent. In a few cases, however, the percentage of shares held is higher in one case being as high as 99 per cent where it seems the agency firm had not parted with its holdings as the work of development had not been completed and it was expecting very high prices when it had been finished. In the case of these managing agency firms controlling no less than 80 large-scale industries, the total number of men in whose names these shares are held is 15 only.

Experience extending over many years has shown that managing agency concerns are in a position to control the destinies and to lay down the policies of the concerns under their management as if they were their absolute masters so long as their holdings amount to about 25 to 30 per cent of the total number of shares. That this rule holds good even in England was pointed out years ago by H. Parkinson in his *Scientific Investment* where he has said that as the result of the scrutiny of ten prominent English concerns he found that the holders who were practically controlling them did not own even 33 per cent of the shares as also that in six among them "large holdings did not account for as much as one-fifth of the whole." On pages 87-88 of their *Modern Corporations and Private Property*, Messrs Berle and Means show how a small number of men "often with very small participation in ownership" in the form of shares "acquire the government of vast aggregations of capital" and that "where ownership is sufficiently subdivided, the management can thus become a self-perpetuating body even though its share in the ownership is negligible." In that connection, atten-

tion is drawn to the United States Steel Corporation with assets (on January 1, 1930) of two billion dollars where the directors collectively own 1.4 per cent of the shares and yet the economic power is wholly theirs. The British managing agency firms have taken advantage of this fact to ignore the right of the shareholders to influence the general policy of the concerns under their management.

(VI)

A more serious but not equally well-known method of ensuring their control over the concerns managed by the managing agency firms is that under which the shareholders are deprived of their voting strength by the issue of deferred shares with equal or multiple voting rights. In their memorandum on the Indian Companies Act (Amendment) Bill, 1936, the Bombay Shareholders' Association drew the attention of the British administration to a number of instances, reference to only one of which is made below.

One of the oldest and most influential European managing agency firms which, among other industries, controlled a large number of jute mills decided to increase the share capital from Rs. 37½ lakhs divided into 1,000 shares to Rs. 1½ crores divided into 39,920 ordinary shares of Rs. 375 each and 30,000 deferred shares of Re. 1 each, both classes carrying the same voting rights, *viz.*, one vote per share. All the deferred shares were taken by the European managing agency firm. The balance sheet as at 31st, December, 1935, showed that 23,200 ordinary shares had been issued which meant that ordinary shareholders, consisting, it is said, of a large majority of Indians who had contributed Rs. 87 lakhs to the capital were entitled to 23,200 votes only as against 30,000 votes to which the European managing agency firm was entitled at the cost of contributing Rs. 30,000 to the capital of the company, enabling the latter to permanently control the undertaking.

The Bombay Shareholders' Association composed of Indians mentioned other instances where, under the shelter of the law, equal injustice had been done to shareholders. Every fair-minded man must admit that improprieties of this type, for at bottom they are nothing else, aimed at vesting perpetual control in a body of persons who have got a comparatively small stake in a concern constitute a serious infringenent of "the golden rule of capitalism" that "where the risk lies control must lie."

V. S. Daver on page 28 of his "*Business Organisation*" was referring to this objectionable feature of the managing agency system when he said that it restricts "the free exercise of the voice of the shareholders in the management of the enterprise is which their savings are staked."

That with the help of devices such as the above, the meetings of shareholders are called only to get their formal sanction for policies laid down by the managing agency firms as also that they are denied opportunities of even discussing them is clear from an advertisement which appeared in the "*Statesman*" on the 15th June, 1927. On that date, a particular European managing agency firm advertised the half-yearly meetings of five large jute mills in five successive periods of five minutes each.

The natural result of a system which permits the managing agency firms to practically ignore the shareholders is that the latter have gradually tended to become more and more critical of any policy, good, bad or indifferent, followed by the managing agents and their creatures, the more or less ornamental directors.

It is conceded that the special clauses dealing with managing agents in the last Companies' Act have been framed in such a manner as to permit the continuance of the managing agency system but with reasonable safeguards and that under them flagrant abuse of power can be prevented provided the shareholders and their representatives, the directors, exercise a fair amount of control. But after everything is said and done, it is nevertheless a fact that by taking advantage of their financial indispensability, the managing agency firms can make all these checks largely, if not totally, ineffective.

(VII)

The extraordinary powers enjoyed by managing agency firms have made it possible for them to nominate the same directors for all the concerns under each of them. For instance, a particular old-fashioned European managing agency firm controls 12 coal mines. Four of these, established before the passing of the Indian Companies Act of 1913, carry on without Boards of Directors. The remaining eight companies have altogether eight directors. Among these two are on six boards, one on four, one on three, one on two and the remaining three on one board each. The same firm also manages jute mills which altogether have eight directors; one person is on all the eight boards, one on seven, one on six, one on five, one on two and three are each on one board.

Dr. P. S. Lokanathan has prepared a tabular statement based on the *Investors' India Year Book* for 1931 from which it appears that 50 jute mills have 92 directors and 72 coal companies 80 directors. Similar information concerning other industries controlled by European managing agency firms proves that the system in the language of Dr. Vera Anstey (*Economic Development in India*, p. 115) "favours the concentration of power in the hands of a relatively small number of business magnates."

This statement assumes greater importance when we remember that the investigations carried out by Asoke Mehta have shown that a group of managing agency firms with a capital of 150 crores controls about 500 large industrial concerns. The following short extract dealing with three large-scale profitable representative industries pioneered by Britons shows the extent of the control exercised by European managing agency firms.

"In jute, 53 mills (capital 18 crores) of the total hundred mills (capital 23 crores) in the country are controlled by seventeen managing agents. Four of them control 30 mills. Of 247 coal companies (capital: Rs. 10,45,00,000) the 60 (largest and most prosperous) companies (capital: Rs. 6,38,00,000) are controlled by eighteen firms, four of them controlling 31 companies. In tea, 117 companies are controlled by seventeen firms five of which control 74 tea companies."

Mehta also shows that altogether there are 2,000 directorships in these 500 important industrial concerns. These 2,000 directorships are held by 850 individuals. Among these, 780 individuals hold 1,000 directorships and 70 individuals 1,000 directorships. Among the latter again, 10 men hold 306 directorships.

It is only fair to add that a small number among these 850 men are Indians, who have, of late, been included among the directors of foreign concerns. This, however, does not imply that they have any effective voice in influencing their policy so long as the control lies with the European management. This is proved by what we find in *Indian Tariff Board: Paper and Pulp Industries*, 1932, p. 455 where we are told that the few Indians nominated to the Boards of Directors of industries under British managing agency firms become "stock" directors in all sorts of concerns.

What has to be emphasised for the purposes of the present discussion is that so far as the control of industries organised by Europeans and the policy to be followed by them are concerned, the ultimate decision lies neither with the shareholders, nor with the directors nor even the managing agency firms but with the handful of people who are dominating the last. The inference we are entitled to draw from these undeniable facts is that just as these men are responsible for the prosperity of the industries, they are also equally answerable for their policies. It is they who dictate and influence them through the managing agencies of which they are the most prominent and influential members.

PLANNING INDIA'S NATIONAL RESOURCES

E. A. GUTKIND, DR. ING.; LONDON

THE planning of the national resources of India is a task that should inspire everyone. However, enthusiasm alone is a bad guide if it is not accompanied by the three other imponderables of courage, imagination and knowledge. So far no country has had a chance to be rebuilt in a spirit combining all these qualities into one creative attempt to reshape the environment of its inhabitants by a peaceful revolution which makes use of the vast amount of experience piled up by Science and Technology during the last hundred years. The transformation of India from a mainly agricultural to an industrialized country need not result in an Industrial Revolution of the old order. Nor is there any justification for assuming that there will be an "Industrial Revolution" at all, inspite of the fact that India has got to pass through this transitional stage like other countries have done before her. This notion derives from the past. It neglects entirely the most important factor. It does not even hint at the rôle of man in this process; and rightly so, from the narrow standpoint of the time of the original Industrial Revolution the ascendancy of the machines was tantamount to the descent of millions into a deep valley where unhappiness and wretched conditions were reigning. As a matter of fact the former Industrial Revolutions were directed against man because industrial progress, adoration of quantitative achievements, *laissez-faire* individualism, and the profit motive were regarded as the all-powerful guides to success. India's situation offers great opportunities to embark on a totally different course avoiding the anti-human tendencies of a transitional period. Her large area and the great percentage of her agricultural population provide a wide field of activity especially because her population as a whole is vastly superior in numbers to that of any other country at the time of its Industrial Revolution. At the first glance these facts may appear to be drawbacks, but I do not think that they need be put down on the debit side. This again would be an expression of the palaeotechnic spirit and amount to a declaration of bankruptcy. India has all trump cards available—men, materials and brains. She can open a new chapter in human history if her post-war reconstruction is subordinated to the social needs of man and if her industrialization proceeds according to this principle, and to nothing else. The national resources of India do not consist of the raw materials alone; nor are they the sole products of those of man's activities which centre around the land and the water. They include also the human values which are enshrined in the millions working in the villages and towns—and these values in many cases still latent to-day should be made apparent so that they can play their full rôle in the years to come.

The following is a very condensed selection of the main principles of *physical* reconstruction as they are taking shape in the mind of advanced town planners and architects. Even to hint at the problems of cultural reconstruction would go far beyond the scope of this article. I shall be glad if Indian readers will accept the suggestions put forward in the following paragraphs as a small contribution towards the solution of the problems which they will have to face after the war and the preparation for which should be energetically begun immediately. These suggestions are not meant as a gift to somebody in need. India will make her own decisions and evolve her own methods of dealing with post-war reconstruction. But it may be of some interest to my Indian friends to get some information on the experience gained in the international field of town and country planning and on the main trends which are emerging as promising ways of an environment revolution. That this information is imparted without attachment to any particular course other than that of Man is from my point of view quite natural if a sincere response is expected to a sincere desire to be of some use.

The transformation of environment must be *planned*, that is, to say the necessary re-adaptation must be based on a long term policy conceived and effected on a large scale. This is the first and imperative demand. Piecemeal

development is useless; still more it is dangerous because it increases the antagonism between different areas. To define planning in a few words: it is a procedure of anticipation, selection and co-ordination as opposed to the whimsical methods of *laissez-faire*. However, let us not make the mistake of attempting to "plan" Man. The real and the only scope of planning activities lies in the systematic reshaping of man's *physical* environment unless totalitarian ends and means are regarded as desirable methods and results. Physical planning includes of course the ample provision of all institutions, which widen the opportunity for cultural and social activities such as buildings for educational and social purposes of all kinds. They should be developed all over the country, covering it with a "cultural grid." This will be an especially important factor of the revitalisation of the countryside, which should be brought to the same level of potential improvement as the towns with their diversity of cultural opportunities. That these opportunities should be open to all men alike on the same basis is evident.

The second trend is the redistribution of population and industry through decentralization and dispersal. This procedure includes many problems of a highly intricate complexity. There is first the main question—from what places shall people be evacuated and to what areas shall this spill-over be directed? The answer to the first part is relatively easy; the overcrowded rural and urban districts are the obvious "evacuation" areas. This thinning out of the population will lead to a loosening up of the physical structure of the places concerned and thus produce an internal decentralization. This process will result in the development of a continuous park system covering especially those parts which are to be freed of buildings. The answer to the second question is more difficult, or rather it needs more elaborate and preparatory investigations. The "reception" areas are, generally speaking, in the first instance those where there is still a relatively thin population in relation to the area as a whole and also in relation to the density of population in individual places. To induce people to move to other communities without providing work at the same time would be criminal. Therefore, industries have either to be newly developed or to be transferred from other districts, which are to be thinned out. As regards agriculture, the introduction of mechanization—a change that is bound to come—will need very careful handling. It touches one of the vital problems of Indian life. It will deprive many people of their accustomed ways of living and of their work. It will decrease the number of agriculturists but it need not decrease the number of people living in the countryside. This surplus population must be able to find work in those industries which will be brought to the countryside and in the great number of those enterprises which are ancillary to agriculture and can be built up on agricultural raw materials. The obvious conclusion to be drawn from this set of facts is the need for a balanced combination of industrial and agricultural work. This can best be done in the form of part-time work by the same persons; it will result in a greater diversity of interests and of the socio-economic structure of the whole community. It is a very much discussed problem. But we seem to approach a more definite attitude towards its solution, *i.e.*, in favour of decentralizing industry over the countryside without destroying the underlying rural structure. Positive results have been gained in this respect in the U. S. A. and the U. S. S. R. and it would appear that at long last the advocacy of this solution by a great number of advanced thinkers in various countries will become a reality. To what places shall industries be introduced and what categories of industry shall be selected? The yardstick should be the *social* setting of the places which are to receive new industries or where existing ones are to be enlarged. Except the extracting and offending industries such as chemical plants and those which are fixed for reasons of transport and distribution, there are not many which are not mobile, because the use of electricity as power supply makes the location of industry almost totally independent. On the other hand it is obviously of no use to develop an electric grid if the places of consumption and the amount of electricity to be consumed are not known beforehand in full detail. The location of industry

must be made subject to the social setting of the community, as has been demanded above. What does this mean in practice? It means that the number and categories of industry must provide a social and economic pattern that is diversified and balanced at the same time. A certain standard may be indicated by the suggestion that no more than about 20 to 25% of the population should be dependent on one industry only. This is essential as it eliminates, at least to a certain degree, economic insecurity in the wake of fluctuations on the market. Another aspect of this problem concerns the cyclic changes of the demand of labour as they result from seasonal work. This again demands a diversified structure of industry so that work for all can be provided all the year round. Especially in this connection part-time work in agriculture and industry will be a very useful addition to the stabilization of the labour market.

The third instrument in the process of replanning the environment is the integration of large scale and small scale plans in space and time. In the past "planning" started from the bottom, detail being added to detail, without a unifying conception of the whole. We cannot go on proceeding in this way. We must start planning simultaneously at both ends, from the top, *i.e.*, on a national scale, and from the bottom, *i.e.*, on a local scale. Our deplorable modesty which was satisfied by the mere amassing of details and the realization of detailed schemes is the main cause of the amorphous state of the towns all over the world and also of the conditions in rural districts, where people have to live below the level of the subsistence minimum. Large scale planning is the expression of a clear conception of the intended changes for a large area and of the allocation of the different functions, which make up the functional life of man, to different places. In other words the tetrachord of housing, working, recreating and distributing must produce a full harmony all over the country if the key-note, *i.e.*, the personal life, shall come out in full clarity. Planning on a national scale or even on the scale of a state or a region is a new discipline. But we are fortunate to have a few examples of outstanding achievements. The U. S. S. R. is one, and the other one is the work of the Tennessee Valley Authority in the U. S. A. The results are very significant. In this connection it is sufficient to point out the balanced structure of whole regions, which can be brought about only by a large scale procedure of spatial zoning and functional spotting.

The three factors mentioned above touch only a fraction of the problems involved in the reconstruction of the whole country ; and in the case of India these are especially complex. However, nothing venture, nothing gain. Theory is essential as a preliminary stage of planning just as surveys have to precede it. I want to suggest some practical possibilities which should be explored immediately, and if accepted as a reasonable beginning, should be worked out in detail. I am convinced that nothing helps more towards concrete achievements than to concentrate on definite tasks. I suggest therefore some test schemes which shall ultimately be effected. Do build your "T. V. A." Do prepare it now as a symbol of India's determination to present to the world once more the precious gift of the alertness of mind and spirit which she has shown so often in the past.

Two or more Model Towns each for, say, 50000 to 100000 people should be designed down to the last detail. But do make their buildings and their whole appearance conform to the most advanced principles of architecture and town-planning. To give an idea of what modern town planners and architects mean only this hint may suffice : The layout and the buildings must be dominated by a clear functionalism the beauty of which is a thousandfold more convincing and inspiring than all the tawdry imitations of old Indian or European second rate buildings and town plans. Make one of these Model Towns the seat of a School of Planning where the young men and women will be trained in the arts of architecture, planning and social sciences so as to take an active part in the reshaping of their country. These towns will be in themselves objects of an immeasurable value ; they will be living examples of instruction, they will provide a testing ground for the apprentices of planning. But they will provide also new

homes, new work places, new kinds of recreation, and first of all a new type of social intercourse for its inhabitants. They will be an integral part of a region fulfilling definite functions for their hinterland. Thus the second scheme becomes an essential part of the first one : it is the replanning of a region that should complement the planning of a Model Town. The third scheme should be a plan for one of the states, *i.e.*, for its whole area. These three schemes should be prepared now during the war. The usual objections that this cannot be done now are meaningless for they are only the expression of timidity and a lack of vision. Nor should there be any side-tracking of the real issues. What should be done now is the preparation of, *i.e.*, the investigation of these possibilities including the necessary surveys, the designing of the towns and the conception of the broad outlines of the other schemes. All this is possible if a determined and concerted effort is made by a few enlightened people. All these schemes together form a unity inasmuch as they are complementing each other. If they are prepared and held ready in time they will offer useful opportunities of providing constructive work when the boom of war-time employment ends.

I am aware that the foregoing attempt to outline a few of the problems is very incomplete. But it does not pretend to be more than a review of some of the trends which seem to be destined to play an important rôle in the revolution of environment which we will be witnessing after the war. If this review finds actively interested readers, it will have served its purpose.

PRIMITIVE ECONOMICS*

NABENDU DATTA-MAJUMDER

THERE is some vagueness about the meaning of the terms "primitive tribes or peoples," and "primitive economics." At the outset an attempt will be made to define these two terms as far as possible.

Primitive peoples or communities are those who have a low or simple level of technological development, and no writing. Most anthropologists agree on these two points. In primitive societies, according to Firth, the tools used are non-metallic, or metals are used only sparingly, and never in any complex mechanical system; and the culture is ordinarily a non-literate one.[1] According to Herskovits, the word "primitive" is synonymous with "non-historic" or "non-literate."[2]

It should be borne in mind that the above index is not strictly scientific, but convenient for rough classification. To mention some of the difficulties, among the technologically advanced peoples of India and China there are vast masses without any literacy whatsoever. On the other hand, there are technologically primitive peoples who are beginning to read and write. In the course of a tour in the Khasi Hills in Assam, the writer visited a school, run by a Hindu missionary of the 'Ram Krishna Mission' (a Hindu Missionary Organisation founded by Swami Vivekananda), where Khasi boys and girls were learning the three R's. Christian missionaries have introduced writing in the Khasi language. Of these two cases, I would exclude the former from, and include the latter within, the category of primitive peoples. Because the

* Read at a meeting of the Bengali Institute of Economics.

1 Raymond Firth, Primitive Polynesian Economy, London. 1939, p. 6.
2 M. J. Herskovits, The Economic Life of Primitive Peoples, New York, 1940, p. 4.

former, though completely illiterate, are influenced by a highly advanced and complex ideological structure as that of Hindu and Chinese civilizations; whereas the latter, though beginning to read and write, have not yet grown out of the ideology of their tribal culture. Barring such borderline cases, the criterion adopted here would be fairly satisfactory for distinguishing the primitive peoples of the world.

Next I would consider the meaning of the term *primitive economics*. The science of economics, as we know it today, is primarily a product of the capitalist mode of production. Consequently, it concentrates almost entirely on the advanced capitalist societies. To Adam Smith political economy (or economics) was a broad study of all forces contributing to national wealth. In Ricardo the attention was focussed on the problem of value and distribution. Marshall also laid emphasis on an exposition of value and distribution.

Marshall defines economics as "a study of mankind in the ordinary business of life; it examines that part of individual and social action which is most closely connected with the attainment and with the use of the material requisites of well-being."[3] But then he narrows down the scope of economics by saying that economic laws are those social laws which relate to branches of conduct in which the strength of the motive chiefly concerned can be measured by a money price.[4] This restriction excludes all non-money economies from the operation of economic laws. Benoy Kumar Sarkar adopts this orthodox view of economics when he emphatically says, "Economics is nothing but the analysis of value—value in its diverse forms, value statical as well as value dynamic. Where there is no analysis of value, there is no science of economics."[5]

A critical tendency against the usual practice of orthodox economists to restrict the scope of economics is being increasingly obvious. Radhakamal Mookerjee has drawn attention to the necessity of formulating the principles of economics afresh "in view of the world-wide movement in economic ideals and policy." He has attempted a re-orientation of economics in order to place it on broader foundations.[6] Till recently economics covered only a section of mankind, and even then emphasised only a few aspects at the expense of others. But modern trends in economics hold out the promise of vastly expanding its scope, and raising it to the level of a true and exact science capable of reaching laws as universal as those of mathematics and mechanics. For instance, in distinguishing between the content and the form of economic behaviour Knight takes a big step forward. He says, "There are no laws regarding the content of economic behaviour, but there are laws universally valid as to its form. We cannot tell what particular goods any person will desire, but we can be sure that within limits he will prefer more of any good to less, and that there will be limits beyond which the opposite will be true."[7] He makes it clear that the general laws of economics are not "institutional," though they work in an institutional setting, and upon institutional material. It is in the sense of such general laws that we can speak of a science of economics, a science which may be applied to all forms of human society—capitalist, socialist, feudal or primitive.

Economic behaviour, according to Knight, covers all behaviour which involves the adaptation of means to ends and the "economizing" of means in order to maximize ends, and is practically synonymous with rational behaviour. In this sense economics would be an all-inclusive science. Knight divides this vast field of want-satisfaction or rational behaviour into a number of headings which he calls elementary factors: (1) "The wants to be satisfied, (2) the

[3] Alfred Marshall, Principles of Economics, 8th Edition, London, 1930, p. 1.
[4] *Op. cit.*, p. 33.
[5] Benoy Kumar Sarkar, Villages and Towns as Social Patterns, Calcutta, 1941, p. 664.
[6] Radhakamal Mookerjee, Principles of Comparative Economics, London, 1921.
[7] F. H. Knight, "The Limitations of Scientific Method in Economics." The Trend of Economics, edited by R. G. Tugwell, New York, 1924, p. 256.

goods, uses or services of goods, and human services, which satisfy them, (3) intermediate goods in a complicated sequence back to (4) ultimate resources, on which the production of goods depends, (5) a series of technological processes of conversion, and (6) a human organization for carrying out these processes. This human organization again is twofold, including (6*a*) the internal organization of productive units or enterprises, which belongs rather to the field of technology than to the other phase which is (6*b*) the social organization of production and distribution in the large."[8]

Theoretical economics, as the term is generally used, is concerned almost exclusively with the very last of the above factors, *i.e.*, the social organization of production and distribution. Thus, of the three main elements in economic life, wants, resources and organization, economic theory, in practice, deals directly with one aspect of the organization, and only incidentally with the other elements. This is the usual but narrower view of economics. In this paper I shall adopt the broader view as expressed by Knight. Firth also construes economics in a wider sense when he defines it as "the study of that broad sphere of human activity concerned with resources, their limitations and uses, and the organization whereby they are brought in a rational way into relation with human wants."[9] This definition takes into account all the elementary factors mentioned by Knight.

Now we are in a position to enter into a discussion of primitive economics. Gras suggests the term 'economic anthropology' by which he means "the study of the ways in which primitive peoples obtained a living."[10] But whatever term one chooses to use, primitive economics or economic anthropology, the substance is the same, and that is a scientific study of the economic life of primitive peoples. In other words, primitive economics means a scientific study of economic behaviour in primitive communities, of the three elements in their economic life, *i.e.*, wants, resources and the organization of resources to satisfy wants. These three elements constitute the content of primitive economics, and Firth emphasises this point when he says, "We wish to know what are the wants current in a primitive society, how are they determined, and the reasons for choice between them; what are the resources available, their degree of scarcity, the system of selection and control of them; the organization by which these means are brought into relation with the ends desired, and the scheme of values on which the people rely in taking their decisions."[11]

Let us now consider what primitive economics is not. To the earlier anthropologists, primitive economics was merely a description of the arts and crafts, *i.e.*, of technology. It should be made clear that technology is not primitive economics, though, being a given factor in the process of production, it has a definite place here. The more recent anthropologists, on the other hand, in their economic studies of primitive peoples, have put undue emphasis on the rituals connected with economic activities. Herskovits observes, "If for the earlier students economics was technology, for these later ones it is garden magic and gift exchange."[12] He puts Malinowski, Firth, Richards and others in this latter category. But Firth, while recognising that economic values are closely interwoven with the whole texture of society, is fully conscious of the fact that primitive economics is not magic. He says, "Primitive economics exists as a field for study, and cannot be dismissed as simply a by-product of magic."[13]

Another point, that should be borne in mind in this connection is that primitive economics is not the study of isolated individuals eking out an

[8] F. H. Knight, "The Limitations of Scientific Method in Economics." The Trend of Economics, edited by R. G. Tugwell, New York, 1924, pp. 260-1.

[9] Raymond Firth, Primitive Polynesian Economy, London, 1939, pp. 3-4.

[10] N. S. B. Gras, "Anthropology and Economics." The Social Sciences and their Interrelations, edited by W. F. Ogburn and A. A Goldenweiser, New York, 1927

[11] Raymond Firth, Primitive Polynesian Economy, London, 1939, p. 5.

[12] M. J. Herskovits, The Economic Life of Primitive Peoples, New York, 1940, p. 38.

[13] Raymond Firth, Primitive Polynesian Economy, London, 1939, p. 9.

existence somehow or other, and that it is not confined to the providing of food alone. It is a social science, and as such, studies individuals as members of a community and endeavours to understand the organization of the economic life of the community in question, that is, the organization of production, exchange, distribution and consumption. Thurnwald emphasises the social character of the science when he says, "Economics is concerned not merely with the direction of the instincts, with the plans and calculations of the individual, it is a social affair, dealing with different men as parts of a piece of interlocking machinery." [14]

Carl Bücher, in his "Industrial Evolution," holds the view that primitive peoples have no economy, and are in a 'pre-economic stage of development.' He puts the lower primitive peoples, *e.g.*, the Veddas, and Bushmen, in the stage of individual search for food and the higher ones, *e.g.*, Papuans and Polynesians, in that of self-sufficient household economy. Malinowski refutes this point of view, and says that Bücher's conclusions are a failure, not owing to imperfect reasoning or method, but rather to the defective material on which they are formed.[15] It is true that there is no national economy in savage societies, for, as Bücher himself admits, "National economy is the product of a development extending over thousands of years, and is not older than the modern state." [16] But there is many a step between the national economy and the supposed pre-economic stage. There is not a single living primitive people that is characterised by the complete absence of economic organization. Looking at the primitive world we find "a state of affairs where production, exchange and consumption are socially organised and regulated by custom, and where a special system of traditional economic values governs their activities and spurs them on to efforts." [17] Malinowski suggests the term "tribal economy' for this state of affairs. Gras also opposes Bücher's idea of a pre-economic search for food on the ground that the description applies to no peoples of whom there is adequate information.[18]

There is no way to prove today if there was ever a pre-economic stage in the process of human development. The attempt to exemplify this stage by any definite, living people is wholly untenable. For, even the lowest of the existing primitive peoples is the product of a long process of evolution, in the course of which the pre-economic stage has, if ever there was any, long been left behind. As Bücher himself admits, "aboriginal man in actual existence can nowhere now be found." [19] At best it can be said that it is yet a mere hypothesis, there being no scientific evidence to prove it. For, all the living primitive tribes which have come within our knowledge have some sort of economy or other.

Though anthropologists often speak of 'primitive economics,' the term should not be construed to mean that there is a unitary system common to all primitive peoples, that the same mode of production, the same kind of the organization of production, exchange, distribution and consumption prevails throughout the primitive world. The actual type of economy found among a particular tribe will depend on the natural environment, the level of technological development, and the tradition of that tribe. The concept underlying the term 'primitive economics' is of a very general kind covering divergent economies, *e.g.*, hunting, fishing, pastoralism, agriculture, and various combinations of them.

One of the most important disciplines in economic history is the search for a filial or developmental sequence. The general development of the economic life

[14] R. Thurnwald, Economics in Primitive Communities, Oxford University Press, 1932, pp. xi-xii.

[15] B. Malinowski, "The Primitive Economics of the Trobriand Islanders." The Economic Journal, Vol. XXXI, London, 1921.

[16] Carl Bücher, Industrial Evolution, translated By S. M. Wickett, London, 1901, p. 88.

[17] B. Malinowski," The Primitive Economics of the Trobriand Islanders." The Economic Journal Vol. XXXI, London, 1921.

[18] N. S. B. Gras, "Anthropology and Economics." The Social Sciences and their Interrelations, edited by W. F. Ogburn, and A. A Goldenweiser, New York, 1927.

[19] Carl Bücher, Industrial Evolution, translated by S. M. Wickett, London, 1901, p. 3.

of mankind does indicate progressive change, inspite of retrogressions or duplications here and there. A study of this development reveals forms or stages through which mankind has passed.

The meaning of the term 'stage' requires some explanation. A stage is not a period or an exact segment of time sequence. An economic stage occurs at different times in different countries. This is true in historical as well as pre-historic times. The palæolithic stage of human development occured at different times in different parts of the world. The capitalist stage came much earlier in England than in Germany. An economic stage is not a clear-cut section of development. It does not come into being abruptly. Gras rightly points out that in social evolution, as in biological and physical evolution, change occurs gradually; one condition comes in to threaten, then to rival, and finally to supplant the old. The factory stage is born within the wholesale handicraft stage as a socially competitive condition. The new method first rivals, then threatens, and finally out-distances the old one.[20]

The concept of economic stages can be traced back as far as the 8th century B.C., when Hesiod spoke of the golden, silver, bronze, heroic, and iron ages. The classical formulation of the development of human economic life through the hunting, pastoral, and agricultural stages, which has played such a great part in economic as well as anthropological literature, was the work of neither economists nor anthropologists, but of Dicaerchus, a man of shrewd observation and strong common sense, who lived in the 4th century B.C. Varro accepted these three stages in the 1st century B.C. More recent scholars like Adam Smith, Condorcet (1793), Storch, List (1841), Niebor (1900), Vinogradoff (1905), and Hobhouse, Wheeler, and Ginsberg (1915) have accepted these stages in some form or other.

In the 19th century there began to arise criticisin against these classical stages, based on the method of production, which gradually gathered momentum and finally exploded the whole theory. According to Humboldt, the South American aborigines had not passed through the stage of pasturing. According to Gerland (1874), plant culture preceded animal culture. H. Ling Roth (1886) held that pastoralism was not necessarily followed by agriculture. Petri (1890) opined that the Japanese and the Polynesians had never been nomads at all. Edward Hahn (1891) insisted that after hunting came not pasturing but *Hackbau* or hoe-culture, then the domestication of animals, which was followed by *Ackerbau* or agriculture proper. Bos (1897) also held that hoe-culture preceded pasturing. Pumpelly (1908) asserted the precedence of agriculture to the domestication of animals in pre-historic Transcaspia.[21]

In view of the above criticisms against the classical unilinear scheme of economic development, attempts have been made by some to classify economic stages on other criteria. A few of these classifications may be mentioned here.

Bücher divides the whole course of economic development from the standpoint of the relation between the production and the consumption of goods, *i.e.*, the length of the route which the goods traverse in passing from producer to consumer, into three stages :

"(1) Stage of independent domestic economy (production solely for one's own needs, absence of exchange), at which goods are consumed where they are produced.

(2) The stage of town economy (custom production, the stage of direct exchange), at which the goods pass directly from the producer to the consumer.

(3) The stage of national economy (wholesale production, the stage of the circulation of goods), at which the goods must ordinarily pass through many hands before they reach the consumer." [22]

[20] N. S. B. Gras, "Stages in Economic History." Journal of Economic and Business History, Vol. II, No. 3, pp. 396-7.

[21] N. S. B. Gras, An Introduction to Economic History, New York and London, 1922, p. 44.

[22] Carl Bücher, Industrial Evolution, translated by S. M. Wickett, London, 1901, p. 89.

Gras objects to Bücher's stages on the ground that man has been familiar with the exchange of goods in one form or another from the earliest times of which any knowledge is obtainable, and maintains that there is no foundation whatsoever for independent domestic economy as an economic stage.[23]

Gras thinks that any useful scheme of stages must be significant for production, and at the same time related to distribution and consumption. He tries to find a synthesis of the old generalizations and the new discoveries of anthropological material and suggests the following stages of general economic development:

"Collectional economy (hunting, fishing, grubbing and so forth), cultural nomadic economy (pasturing or planting or *both*), settled village economy (developing a true agriculture), town economy, and metropolitan economy." [24]

Herskovits credits Gras's classification with the following advantages:

(*i*) It is not evolutionary in its approach.

(*ii*) It vindicates the position of those who regard primitive folk as representing cultures antecedent to our own.

(*iii*) It differentiates between types of economies in different parts of the world.[25]

In view of the great volume of criticisms against the three classical stages of hunting, pasturing, and agriculture, and the serious difficulties involved in discovering the main stages in the general economic development of mankind in the prehistoric past, some anthropologists have abandoned the idea altogether, and fallen back on economic types, thereby dodging the issue. For instance, Forde says, "Peoples do not live at economic stages. They possess economics; and again we do not find single and exclusive economies but combinations of them. Development is not in one direction along a single line, and some economies have played almost no part in the historical growth of particular cultures." [26] He mentions five essential economies—collecting, hunting, fishing, cultivation and stock-raising. They are not mutually exclusive categories. The adoption of one does not imply or necessitate the complete abandonment of another. In practice, they may be found in various combinations. Herskovits shares this view and considers this classification highly satisfactory.

There is much truth in what Forde says. His remarks are true of particular tribes at particular periods. But this does not preclude the theoretical necessity of finding the principal landmarks or stages through which the economic life of mankind in general has passed. Forde is thinking in terms of the 'particular,' whereas the concept of stages refers to the 'general.' The explanation of the term 'stage,' given earlier in this paper, would make it clear that this concept transcends particular periods, tribes or regions, and covers within its broad general view the whole of mankind and the whole of human economic development throughout prehistory and history. Researches, if scientifically and persistently carried out, are bound to reveal, sooner or later, the principal economic stages (in the above sense) through which mankind has passed. During the historical period of man there has been the development of at least three indisputable economic stages, *e.g.*, feudal, capitalist and socialist economies. If past attempts to discover the principal economic stages in the prehistory of man have not proved completely successful, there is no reason why such attempts should not yield satisfactory results in the future. The increasing perfection of anthropological methods, together with the ever-widening discoveries of archæology, has put anthropologists in a much more favourable position to solve the problem of economic genesis in the prehistory of man.

[23] N. S. B. Gras, "Anthropology and Economics." The Social Sciences and their Interrelations, edited by W. F. Ogburn and A. A Goldenweiser, New York, 1927.

[24] *Op. cit.*

[25] M. J. Herskovits, The Economic Life of Primitive Peoples, New York, 1940, p. 65.

[26] C. Daryll Forde, Habitat, Economy and Society, London, 1934, p. 461.

THE BENGAL FAMINE

HEMENDRA PRASAD GHOSE
Editor, Dainik Basumati

"FAMINE is India's speciality. Elsewhere famines are small inconsequential incidents. In India they are devastating cataclysms; in the one case they annihilate hundreds, in the other, millions."—Mark Twain.

If the famine of 1770 has been described as a blot on the escutcheon of British Rule in India, the famine which appeared in Bengal in 1943 must be regarded as a thick coat of tar on that escutcheon, as it appeared after British rule in India has been left unhampered to do its work for just a little less than two centuries and British statesmen and politicians have proclaimed with pride that—due to their work in the "Peasant Empire"—famines, "which had often appeared with the periodicity of climatic changes, have become things of the past. What is more, the heavy toll taken by this famine has been possible even after the success achieved by Lord Northbrook's administration in combating a famine in which the determined action of Government had been so successful that though famine had affected 20 millions of people in a greater or less degree "the deaths from starvation were so few compared to the many millions concerned, that practically there had been no loss of life."

The success of Lord Northbrook's famine campaign was due mainly to the fact that at that time India had at the helm of her affairs one who on receipt of the intimation that famine was likely to make its appearance in Bengal wrote to the Secretary of State for India, "Your grace will see . . . the importance of taking the distress in time and Her Majesty's Government may rely upon the Government of India not shrinking from using every available means, at any cost, to prevent, so far as they can, any loss of the lives of her Majesty's subjects in consequence of the calamity which now threatens Bengal,"—one who gathered round himself a band of efficient officers who felt that "they would be impeached if any failure were to occur (in relief operations), or if life should be lost through any shortcomings of theirs." No wonder when the work was over even a carping critic like the 'Times' wrote, "The Lieutenant-Governor of Bengal may take all credit to himself for hard work faithfully done, and so may district and famine officers, while to Lord Northbrook will belong the high honour of commanding in one of the purest and noblest campaigns ever fought in India." The secret of Lord Northbrook's success lay in the fact that in the work of saving human lives he considered that everything else must pale into insignificance before that work and all objections, hesitations and difficulties must appear mean and vain.

In combating the famine of 1943 the Governments—both Central and Provincial—not only had the experience of former famine campaigns but what is equally important, an extension of Railways in India. Sir Henry Cunningham, who was a prominent member of the Indian Famine Commission of 1879-80 said, in his book 'British India and its Rulers', that "the question whether there shall ever again exist in any part of India that dreadful state of things when food is not available at any price, or those scarcely less dreadful conditions when the price is practically prohibitory to all but the wealthy is entirely one of railway construction." The ten thousand miles of railway then considered essential has long since been made, and the time has come when air transport has come to stay. It may not be out of place to mention here that during the famine of 1873-74 when security of transport required it, it was decided to construct a temporary railway from the Ganges to one of the points where distress threatened most and the railway from Chaampta Ghat to Darbhanga was commenced on the 23rd February and the first train ran through on the 17th April—53 miles constructed in 53 days.

What is more, there had been practically no failure of crop in Bengal on a considerable scale.

Mr. N. R. Sarker, speaking at a meeting held at Firpo's Restaurant on May 15, 1942, in furtherance of the "Grow More Food Movement" in Bengal, did dot hesitate to state:

"Coming now to the position of Bengal in respect of principal food products, you are no doubt aware that Bengal is normally a deficit province. As regards the most important food grain of the province, namely, rice, the annual deficit which had to be made up by import from outside in normal times was about 64,000 tons, *i.e.*, about 19½ lakh maunds. Compared to Bengal's total production of rice which is fairly about the level of 80 lakh tons, this deficit would appear inconsiderable . . . . In respect of the most important food grain of this province, *i.e.*, rice, the position of Bengal in the present year is much stronger than it has ever been in the recent past. Normally the cultivation of rice in Bengal extends over 2 crores 10 lakhs of acres, which is the actual average for the period 1927-28 to 1936-37. In 1941-42, however, it was up to about 2 crores 35 lakhs of acres, as a result of the Government of Bengal's decision to restrict the production of jute. This increased average in 1941-42 gave a surplus yield of 13¾ lakh tons, *i.e.*, about 3 crores 54 lakhs maunds of rice. If this rate of production could be maintained, the monsoon permitting, not only would Bengal be self-sufficient in respect of rice, but she would also be in a position to give some help in meeting the deficiency which sister provinces would experience owing to the cessation of import from Burma."

If as an official—a Member of the Viceroy's Executive Council—Mr. Sarker was not indulging in terminological inexactitudes or pernicious platitudes, his speech must be interpreted as showing that the future was flashed with the radiance of a beautiful dawn beckoning us all into a greater and brighter light than had ever yet shone on the province. What is more, this hope was given at a time when owing to the stoppage of imports of rice from Burma the pinch of high price was being felt by the poor in Bengal, and the Provincial Government had already issued as many as three *communiqués* every one of which must now be regarded as a farrago of fact and fiction issued by men who were hoping against hope. The first of these were issued on the 3rd June, 1941, in which the reply that was given to the "regular clamour in the Press" reminded one of the advice given to the famished—wait and be quiet. It was admitted that the rise in the price of rice was "mainly due to shortage of yield and to falling off in the imports from Burma due to lack of shipping space as a result of the war situation." But people were kept in the dark regarding any attempt on the part of the Government to save the people by arranging to secure supplies from Burma which was then a part of the British Empire and had not been converted into an enemy country. And as Maharajadhiraj Badadur Uday Chand Mahatap showed in his Note, in the year 1940-41 in the Burdwan Division alone 1,13,973 mds. of rice went to prepare intoxicant (*pachai*) for the people! The next *communiqué* was issued on the 3rd July, 1941. In it an assurance was given that owing to discussions with local shippers it was expected "that the import position will be improved in the near future"—so the public need not apprehend any scarcity of rice. It was in this *communiqué* that the ominous admission was made that "the price of rice in Burma has undergone a steady increase owing to heavy buying by Japan . . . . ". This in itself ought to have been considered to be a tocsin of alarm; for surely Japan was not making heavy purchases to prepare compost as the Bengal Government have done with the huge stocks left to rot in the Botanical Gardens near Calcutta at a time when perishing people were scrambling with dogs to secure a few morsels of rice from the dust-bins of Calcutta. But the placid slumber of the Governments—both Central and Provincial—was not disturbed by disquieting dreams of the danger that was already looming large and which appeared suddenly to them as did the "cannon's opening roar" to the revellers in Belgium's capital on the night before the fateful battle of Waterloo.

The third *communiqué* was issued in quick succession on the 2nd August, 1941, in which it was stated how the Government of Burma had placed an embargo on the exports of rice from Akyab to Chittagong.

In all the *communiqués*, as also in Mr. Sarker's speech, attempt was made to impress upon the people the well-known fact that Bengal was not self-sufficient in the matter of rice. It could not be otherwise for various reasons. In the first place, irrigation had been sadly—almost criminally—neglected in the province; in the second, the fertility of the soil had steadily decreased and steps had not been taken to restore it though it is not unknown that what a man gets out of his land depends upon what he puts into it. In the third place, serious encroachments have been made upon land in which rice was grown before. We give a few instances:

(1) The cultivation of tea in Assam had been merely experimental prior to 1838. It was in that year that the first commercial sample of Indian grown tea weighing 488 lbs. was forwarded to England, the import duty on tea in England being at that time 2*s.* 1*d.* per pound.

(2) In 1837 the agricultural product of jute was limited to supplying the wants of a small hand-loom industry.

(3) In 1832 the first record of the exportation of linseed occurs when 10 bushels were shipped from Calcutta, the cultivation of this crop having been entirely brought into existence by the foreign demand.

And the acreage under these crops in Bengal have now been extended to—

Tea	...	...	201,200
Jute	...	...	2,132,000
Linseed	...	...	155,000.

Thus about 24 lakhs of acres of land in Bengal are now growing these three crops. No one will say that a pre-eminently agricultural country which, like the United States of America, must get its capital for the establishment of industries other than the universal but insecure industry of agriculture which is often a gamble in rain, should not grow cash crops like jute and linseed and tea. But when the cultivation of such crops encroaches upon the land on which food-grains had been grown before or makes it necessary to bring under the plough less fertile, *i.e.*, economically less profitable, land for food-grains, science must be sought to increase the yield of crops. Unfortunately for Bengal the Government have done nothing of the kind. Intensive agriculture is unknown here as also the marvel of more than one crop a year on the same land.

Even the huge waste due to insect and other pests has not been prevented by such means as have been adopted in Europe and America. It has been estimated that in respect of rice alone in India the loss arising from wastage was little less than Rs. 3 crores in pre-war times. Official enquiries show that allowing for the different conditions prevailing in different areas, it is roughly estimated that about 75,000 tons of paddy and 100,000 tons of rice are lost annually through weevil attack. Besides weevil damage, rats and other vermin do damage to paddy and rice stored in godowns and it is reckoned that about 70,000 tons of paddy and 55,000 tons of rice are lost through depredations of vermin. "Considering all losses together," it is stated, "about 1 per cent. of the Indian rice crop or in other words rice valued at over 300 lakhs of rupees is wasted every year through weevil infestation, damp and vermin attack." The depredation caused by insect pests on food-grain would be evident from the fact that the insects are prolific breeders. A pair of one variety of these insects for example, starting operations in March, will, by the end of October, pass through six generations and will have 400 children, 80,000 grandchildren, 16,000,000, great-grandchildren, 3,200,000,000 grandchildren in the fifth and 128,000,000,000 grandchildren in the sixth generation. Who is responsible for this criminal neglect and callous waste of food? Not certainly the *ryot* who is spending as much on storage as lies within his means. Is there any country in the world which year after year allows the loss of Rs. 3 crores in rice and Rs. 10 crores in paddy every year by its failure to provide for storage?

No wonder the people suffer from chronic starvation. As the genial author of 'Twenty-one Days in India' wrote years back, "Famine is the horizon of the Indian villager ; insufficient food is the foreground and this is the more extraordinary since the villager is surrounded by a dreamland of plenty . . . . Amid . . . easeful and luscious splendour the villager labours and starves."

And no wonder the hope expressed by a Member of the Viceroy's Executive Council was doomed to disappointment. The monsoon of 1942 was far from disappointing. True, a tidal wave and a storm swept over parts of two districts of Bengal but their devastating effects, though terrible, were only locally felt and were not such as could plunge the whole province into a famine which has been responsible for the death of millions due to starvation.

Hardly had a year elapsed from the time when high hopes about Bengal being able to help destitute provinces with rice were held out, when the following appeared in the "Sylhet Chronicle" :

"For over months now, a huge number of hungry, famished, homeless people—men, women and children—are pouring into the district, presumably from the bombed and famine-stricken areas of South-Eastern Bengal. Of them all, many have already perished : some in railway carriages, some in station yards, some under big trees and some in deserted insanitary houses, where they are seen to take shelter at night. Begging seems to be their only profession, their famished skeleton bodies being unfit for any sort of physical labour. Enquiries reveal that most of the people were better off *Grihasthas* . . . . And yet it appears that Assam, Bengal and even the Central Government do not think it their duty to provide food for those people who have been rendered homeless and penniless for no fault of their own."

A week later "an esteemed friend" wrote to the paper :

"You have done an excellent service . . . . by drawing the attention of Government . . . . to the existence, within our district, of a considerable body of starving, famished vagrants from the famine-stricken areas, mostly of Tippera and Noakhali. But the picture you have drawn of their condition does not seem to cover a tenth of their total miseries. You were correct when you said that many had already perished ; and indeed they are fortunate in that death has relieved them of their miseries. But the condition of those on the border-land between the living and the dead is all the more terrible ; the depleted food-supply of this district being unable to sustain them, these people have been forced to sell their beloved children for a nominal price. Some of the minor boys had even been forcibly taken away by *goondas* . . . . . Living in the open certainly offers chances of promiscuity. And if my information is correct some of the minor girls among these vagrants are being forced to illicit connection . . . ."

What a picture !

And how did the Governments of Bengal and Assam behave in the matter? "Upon a hue and cry being raised in the Press, all available hordes of starving and dying vagrants from North-Eastern Bengal were, it is reported, packed like living loads into Raliway wagons and repatriated to their homeless homes."

Did not the Government of Bengal adopt an almost similar method in repatriating destitutes from Calcutta—applying force and declaring that the application of force was not unjustifiable?

There was, according to the statistics of the Government, enough food—enough and to spare as a Member of Government had said—to feed the people and there was ample scope to increase the food supply if only the Government had been careful, vigilant and intelligent. But the Government only tried to hide the truth and, like the ostrich, which when pursued by the hunter foolishly considers itself safe by digging its head in the desert sands, considered that by suppressing the truth about the sufferings they could escape their effects. The result was that the Government failed to do their duty and the people starved

and died. The denial policy was responsible for aggravating the situation and the outside world was kept in ignorance about the grim ordeal of the people of Bengal because of a famine which was not the result of the caprice of the clouds but was man-made.

An analysis of the causes of the terrible famine in Bengal would go to show how it was the result of the action of man. We can summarise the causes as follows :

(1) In Bengal we had an unsympathetic head of the province who declined to consult the collective wisdom of his Ministers—one of whom resigned in disgust. A man who hoped to muddle through somehow and used the war—which had spread to the East resulting in the fall of " invincible " Singapore and the loss of Burma to the British—to justify his autocratic action, was at the helm of affairs in Bengal. He had not the experience and efficiency to anticipate things nor the courage to view them in their proper perspective and realise the poignant possibilities.

It was a masterpiece of melancholy meanness to bring about the downfall of a Ministry which enjoyed the confidence of the Legislature, and replace it by one consisting of men without vision who have tried to make up by sound and fury what they lack in efficiency and reasoning and whose one achievement has been the bluff and bluster they have indulged in regarding the food situation in the province.

(2) In the Centre we had a Governor-General whose Cabinet descended to that depth of degradation where newspaper correspondents are not allowed to send out exact news and true accounts of a famine in the country. And no wonder the more impatient among the people expressed their resentment of that Cabinet by arranging a procession of donkeys in the streets of his capital. He declined to take the advice tendered by eminent men like Sir N. N. Sircar and Kunwar Sir Jagadish Prasad, who had been Members of his Executive Council, to visit Bengal, make quick decisions and take prompt action. On the 29th August, 1943, these two gentlemen issued a joint memorandum in which they exposed the hollowness of the statements of the Bengal Ministers and said:

" A large number of famished men, women and children are migrating to Calcutta from the interior in search of food. It is a common sight to find emaciated people, some in the last stages of exhaustion, lying on the pavements without any shelter. Over 60,000 of such persons are resorting to Free Kitchens daily. Dead bodies are picked up daily from the streets. We have no information as to the number of reported deaths from starvation in the districts, but according to fairly reliable reports, cases of death exceed many thousands in such districts as Noakhali and Midnapur. This is highly probable, as in Calcutta alone 763 collapsed bodies were removed between August 16 and August 21, followed by large numbers of cases on each subsequent day. This does not include cases of death, 25 to 50, on each day in the month of August, 1943."

After visiting one of the East Bengal Districts, Sir Jagadish Prasad issued a statement on the 10th September, 1943, in which he wrote as follows :

" At one of the kitchens in Faridpur I noticed a man lapping up food like a dog. I saw abandoned children in the last stages of emaciation ; men and women who had been without food for so long that they could now be fed only under strict medical supervision. Dead bodies are being daily picked up and also those who had fallen by the wayside through sheer exhaustion. A man after vainly wandering for food collapsed on the door-steps of the Collector's Court Room. As the body was being removed, a woman huddled in a corner pushed out a bundle and cried 'take that also.' It was her dead child. At a kitchen a woman had been walking every day more than a dozen miles to and from her home to take gruel to her sick and famished husband."

Even such descriptions failed to create any impression on Lord Linlithgow, who cleverly compounded with his conscience by thinking that the responsibility for providing food for the famished was not the Central Government's.

(3) A heartless Secretary of State for India was established in the India Office who denied his responsibility and gave to the House of Commons figures which were absolutely unreliable and created an impression in India which is that his ideas of responsibility militate against humanity.

(4) In Bengal the people were at the mercy of a Ministry created by a Governor who is no more—a Ministry which evidently thought that mere *communiqué* could combat a famine. We give below a few samples of their utterances made at a time when they knew full well that "the cupboard was empty."

On being appointed Chief Minister, Sir Nazimuddin said at a tea party held on the 5th May, 1943:

"The food problem was of the utmost importance and their success would depend on their successfully solving the question of cheaper rice and cheaper 'atta' for the masses. Practically in the districts of Bengal rice was selling at prices between Rs. 35/- and Rs. 40/- a maund. 'Can you imagine what this means when you know the average income of a poor middle class Bengalee family is Rs. 30/- to Rs. 40/- a month and the labourer's income is Rs. 18/- per month ? For these people to buy rice at such high prices is almost an impossible task. How they are living God alone knows."

On the 8th May, 1943, Mr. Suhrawardy said at a Press Conference :

"Though there was no surplus and certain difficulties were being encountered due to hoarding and profiteering, there was, in fact, a sufficiency of food-grains for the people of Bengal."

On the 17th May, 1943, there was a meeting at the foot of the Monument on Calcutta Maidan where (1) Sir Nazimuddin referred to the serious rice situation in the Province and expressed the hope that with the co-operation of the people of Bengal the new Ministry would be able to solve the problem. He pleaded for time, and (2) Mr. T. C. Goswami said that he believed that the hard days through which the people were passing on account of the soaring prices *would not last more than two or three weeks.*

No wonder they did not consider it necessary to collect figures of death due to starvation, and have not made neceseary arrangements for the medical treatment of the people suffering from diseases due to starvation and malnutrition.

Who will be able to give reliable figures of death due to the famine in Bengal ?

Miscellany

BENOY KUMAR SARKAR

THE DHARMA-ADHARMA COMPLEX

Individual progress, social progress or world progress is a sreies of the following complexes, whose beginnings are unknown :

1.→(1) Adharma×Dharma→(2) Adharma×Dharma→(3) Adharma×Dharma→.
2.→(1) Sensate×Ideational→(2) Sensate×Ideational→(3) Sensate×Ideational→.
3.→(1) Intellect×Soul→(2) Intellect×Soul→(3) Intellect×Soul→.

According to the scheme formulated above there is something undesirable, *e.g.*, *adharma*, sensate or intellect, at the very start, and it is omnipresent. Those whe wish to find fault with culture are sure to get some condemnable feature at every stage. There is no immaculate stage, phase or epoch in social and cultural dynamics. The *adharma* of stage No. 2 is not likely to be identical in form or substance with the *adharma* of stage No. 1 or stage No. 3. Similarly the ideational of stage No. 3 is different from that of stage No. 1 as well as that of stage No. 2. At every stage there is something desirable too. But the presence of the undesirable creates the discontent, unrest and pessimism.

Even in the heyday of adult sensatatism and materialism long prayers are addressed in churches to the Holy Virgin for help in throwing back the enemy. If such statements from the Middle Ages can be interpreted as evidences of theocracy, faith in God and the other world, some

sort of ideationalism or idealism, the present epoch should also be credited with certain doses of theocratic-ideationalistic complex. Participation in the "Divine Absolute"—the cry for the *Bodhisattva* or the *Yugavatara*—may be taken to be equally manifest in the modern as in any medieval epochs.

In the *Mahabharata*-stories King Duryodhana was not a hundred per cent scoundrel nor was King Yudhisthira a totalitarian saint. Yudhisthira was a liar too and Duryodhana also a perfectly honourable gentleman. The normal human personality is furnished by the Duryodhana-Yudhisthira complex.

LESS SIN BUT LESS WORK

In the affairs of daily life as in international relations the world is normally acculturated to the honesty-duplicity configuration. The amalgamation of treachery or perfidy with generosity is never found to be unusual or shocking. The saint-scoundrel complex is a perfectly familiar psycho-social reality. That the virtue-vice complex is an innate phenomenon in individual relations is suggested in the analysis of corruption and bribery as social processes given by von Wiese. He is of opinion that the exploitation of public interests for private purposes by nepotism and other forms of corruption ought to be punished and combated by every means. But he is quite conscious that the totalitarian abolition of private interests may lead to the *entgegengesetzte Gefahr* (the exactly antithetic danger), namely, apathy and indifference in regard to social, *i.e.*, public affairs. "We should never depend too much on the strength of charm which morality exercises on the human soul." In case all private interests are weeded out and "if we expect that the institution will flourish from the consciousness of purity we shall perhaps only make the experience that *zwar weniger gesündet, aber auch weniger geleistet wird* (less sin is committed but also less work done)." This psychology of sin eternally bound up with work, immorality with morality, is in keeping with the theory of the composite personality maintained in this study.

The categories *dharma* and *adharma* may convey moral evaluations. In that case,—in order to avoid moralisings of any sort,—we may employ the categories *sat* (reality) and *a-sat* (unreality). These are, however, likely to be treated as somewhat metaphysical. Perhaps *satya* (truth) and *a-satya* (untruth) may appear to a certain extent dispassionate, logical or scientific; *vidya* (knowledge) and *a-vidya* (ignorance) may likewise do so. But it is good to observe that virtually each one of these categories has metaphysical, moral and spiritual associations.

Round the World

Czechoslovakia*—

History.—Since its first Kings of the Premysliden Dynasty, the lands of the Czech crown formed an independent state, a Free Sovereign Member of the Holy Roman Empire. The Czech King was one of the seven electors of the Holy Roman Emperor and was often elected as such.

Czech historians such as Palacky, Denis, Count Lutzow and lately Prof. Krofta and Prof. Seton-Watson, do not say that there was any historical event of special importance in the year 1527 in the countries under the Czech crown as some historians have erroneously stated. Czech independence was lost on 8th November, 1620, in the Battle of White Mountain against Ferdinand II of Habsburg. The Czechs lost their independence but they never ceased to resist the Habsburg rule, and their continued struggle ultimately bore fruit in the year 1918 in their independence and in the formation of the Czechoslovak Republic.

Minorities.—Those who have studied the Czechoslovak minority question and its settlement within the framework of the Czechoslovak Republic, and even the enemies of the Republic, agree in one thing, that there was not a second state in the world where the minorities enjoyed so much freedom and scope for national and cultural development as in the Czechoslovak Republic. A mere glance at the school statistics will prove this fact:

	Total	Czecho-slovak	Ruthenian	German	Hungarian	Polish & others
Superior schools ...	16	12	1	3	...	...
Secondary schools	358	255	10	83	7	3
Special schools :						
Agricultural ...	264	204	3	52	2	3
Commercial ...	103	67	1	27	2	6
Technical ...	276	170	3	89	1	13
Elementary schools	20,013	13,758	630	4,428	854	443
Other special secondary schools	3,117	2,264	106	614	69	86
Schools total ...	24,147	16,730	754	5,296	935	554

* The above note has been very kindly communicated to us by Mr. Jan Baros, Czechoslovak Press Representative and member of the *Ceskoslovensky Spolek* (Czechoslovak Society).—Ed., Cal. Rev.

Total students : 2,820,698, of whom girls were 1,333,735 or 47·3%.

Present-Day.—Dr. Eduard Benes is the President of the legally, still existing Republic of Czechoslovakia, constitutionally elected by the lawful representatives of the Czechoslovak people and unanimously recognised by all Czechoslovaks as their leader and head of the state. In 1909, he married Miss Hana Vlakova, who had been his fellow-student. Dr. Benes is no relation of the late President Masaryk.

He and the Czechoslovak Government, temporarily in London, have been recognised as the *de jure* Government by all the Allied Nations, most of the neutral states and by all the Czechoslovaks within the boundaries of Czechoslovakia as well as abroad.

All the members of the Czechoslovak Republic are united as never before behind their President and their Government in London. The resistance within the country and the deeds of the Czechoslovak armies and Air Force in Britain, in the United States and in Russia, and the unanimous support of the Czechoslovaks all over the world prove this fact beyond doubt. To think of competition between Hacha and President Benes is absurd.

The Russo-Czechoslovak Treaty of 12th December, 1943, in which the signature of Poland is expected to be added in the near future, is legally binding and is the echo of the wishes of the Czechoslovak people, in perfect harmony with the aims and desires of all other allied nations.

The Free Czechoslovak Republic, whose liberation is a matter of the next few months, if not weeks, will have its place in the future Family of Nations as a Democratic, Progressive, Independent nation. There is no doubt that the Czechoslovak people in the future, same as in the past, will build up and defend all those values that raise humanity, that subscribe towards the betterment, happiness and peace of mankind, that make life worth living.

Resurgent Hellas—

The Greeks have always been a most politically-minded race. They talk politics and they dream politics. In Antiquity the *Agora* in Athens was the scene of animated discussions. In much the same way the Modern Greeks in the years preceding 1940 used to show forth their natural vivacity while taking their evening strolls in the most fashionable and politically-conscious of all the squares of Athens, the OMONOIA. The *Omonoia* had a bandstand but the citizens used to pay no attention to the melodious sentimentalism of Puccini and the epic grandeur of Wagner; they had their own way of amusing themselves—they would walk arm-in-arm, vehemently discussing current politics and gesticulating in the free night air of Athens. In the vicinity of the *Omonoia* were the ministries and that famous *rendezvous* of diplomats, the Senodochion (Hotel) Megalo Bretania (Great Britain).

Fate has treated the Greeks shabbily throughout their long history—especially in the Middle Ages and in our own times. In the Middle Ages they were for a long period under Venetian domination. The ruins of Venetian castles and fortresses in the neighbourhood of Athens—at Daphne and Eleusis—are witnesses to the 'Pax Venetica.' The Ottoman Turks succeeded to the overlordship of the Morea. Turkish mosques still rear their minarets over the tobacco-fields of Thracia, in the vicinity of Kavalla, Zanthe, Seres and Dramas. The foothills of the Rhodope Mountains, the valleys of the three beautiful rivers—the Strumitza, the Maritza and the Vardar—provided many a blood-stained battlefield.

Independent Greece, during a century, was rocked by domestic torments—by political intrigues and faction struggles. In the last Great War she suffered bitterly. The short-sighted Eleutherios Venizelos widened the antipathy and antagonism between Greeks and Turks, which resulted in the stern expulsion of the Greek forces from the Izmir (Smyrna) District of Asia Minor. The years which followed were unhappy ones. The draconian regimes of Kondyllis and Metaxas lay heavy on the minds and bodies of the people. In this war the Greeks have shown their mettle against Italy. The battlefields of Koritza, Jannina and Lake Ochrida bear witness that the spirit of Thermopylae and Marathon is still alive. The brutal hardships of the German occupation when the people were forced to feed on rats, cats and street dogs did not succeed in breaking the spirit of the people. Their sufferings were beyond human endurance, as we know from accounts in the Turkish newspapers, but the spirit which had moved the soldier Kolokotronis and the patriot-intellectual Ypsilanti (the Father of Modern Greek Literature) more than a century ago, also stimulated the *partisan* groups—the E. A. M. and the E. L. A. S.—and their leaders. Greece is at last liberated by the arms of the United Nations and by the fervent patriotism of her people. The new Prime Minister, M. Papandreou, is a sane and level-headed person and Greece under his guidance can look forward to a period of recuperation. The spirit is there and the people are willing. *Zito Hellas!* Long Live Greece!

Education in the Philippines—

The Philippine public school system was inaugurated in 1901 and from its very beginnings the Filipino people themselves have paid for their schools from their own hard-earned revenues. According to an article by C. P. Romulo in the July 12, 1944 issue of the 'Far Eastern Survey' published by the American Council, Institute of Pacific Relations, from P. 3,817,429 expended for school purposes in 1900, grants given by the Philippine Government had risen in 1941 to P. 37,417,948. This figure represents monies appropriated by the insular or national government alone. Provincial, municipal and chartered city governments also made appropriations for the support of their local schools. Certainly a very creditable achievement.

Wendell Willkie—

By the untimely death of Mr. Wendell Willkie the world has lost a statesman possessing great breadth of vision and a humanist whose universal outlook on world problems stood in refreshing contrast to the racial prejudices and parochialism displayed by some other statesmen and leaders.

Wendell Willkie was born in February, 1892. After graduating from Indiana University, he became a lawyer. He was also head of the Commonwealth Corporation Public Utility Co. but was never a conventional "Big Business" man or a tool of financial magnates. Four years ago he was selected Republican candidate in the Presidential election.

In 1942 he toured the Middle East, Russia and China as President Roosevelt's Special Representative. The outcome of this tour is his book "One World." This book is characterised by a remarkable candour, almost all the passages in it bearing witness to the lofty ideals of its author. Wendell Willkie's ideas and utterances were always in support of the down trodden millions in Colonial Asia; he hated exploitation and the unashamed arrogance of the rulers of colonial countries.

Turkey: "Halk-Evi"—

29th October was Turkish National Day—the 21st Anniversary of the establishment of the Republic. It is befitting in this connection to say a few things about the "Peoples' Institutes" or "*Halk-Evi*," which are performing such a useful service for the people of Turkey and which have played an important rôle in Turkey's national regeneration. The Press in India has so far ignored this type of Turkish institution.

The older generation of Turkish historians and scholars were more concerned with dynastic history, *i.e.*, with the political narratives and family intrigues of the Ottoman Emperors, than with the social and economic life of the Turks in Anatolia. Education in the Old Turkey did not concern itself with the masses. The masses were, therefore, in many ways helpless and ignorant.

To-day the situation is different; the *Halk-Evleri* (plural of '*Halk-Evi*') in each Vilayet in Turkey form centres of education and enlightenment for the people. Groups of villages are adscripted to each *Halk-Evi*. In these institutes the people are made to feel thoroughly at home; it is their own club, so to speak, or more than that, their own house. Literally *Halk-Evi* means "The People's House." Maps and exhibits of Turkish regional, cultural and social life are kept in these institutes. Popular lectures on various aspects of Turkish life are held nightly. Radio sets are provided so that the rural people may listen to Government broadcasts on educational and social reform. Weather forecasts, bulletins of agricultural prices or of interest to farmers, are also issued. The mass literacy campaign of the Turkish Government only became possible through the *Halk-Evi*. The youth of the country, the students, are brought into close contact with the rural masses through the *Halk-Evi*, as the Government has made it incumbent upon them to devote a part of their vacations to rural uplift.

Halk-Evleri are also formed as cultural associations by Turkish groups residing outside Turkey. A *Halk-Evi*, for instance, was established in London in 1941.

Thus these institutions are monuments to the genius of the Turkish race and represent a solid and constructive achievement towards the betterment of the lot of the bulk of its people.

A New Daily in Calcutta—

We extend a cordial welcome to our youngest contemporary, "The Nationalist," which made its *début* on 26th October.

S. K. C.

Reviews and Notices of Books

Marching Millions.—By Cyril Modak. Published by Kitab Mahal, Allahabad. Pp. 202. Price Rs. 2-8.

Mr. Cyril Modak, author of "Indian Gateway to Poetry," "India's Destiny," etc., created a flutter in the community to which he belongs by "India's Challenge to Christians" in which he expressed what some among his co-religionists regarded as unorthodox views. In the book under review, he appears to have made further progress as regards not only the entertainment but the advocacy of what many would consider ultra-radical views. Really, however, his bark is worse than his bite. Holding that "the times are out of joint," he has indulged in incisive attacks on organised religion sparing not even the one to which he has so long professed allegiance. These have been brilliantly executed though it is correct to assume that, on the whole, he has little to add to what has already been said on the subject. Here he has laid under contribution

the results of his intensive study of standard authors on such subjects as philosophy, sociology, history, economics and anthropology, utilising telling quotations for them to support his views. While it is more than probable that this attitude may not find the approval of those who either through conviction or on account of their conservative outlook would prefer the continuance of the present system, there is nothing to show that the author is so irreligious, irreverent or constitutionally incapable of appreciating the manifold benefits flowing from the existing order.

Mr. Modak, at one time an ardent believer in and an enthusiastic advocate of the Gandhian programme, has, in faithful pursuance of the light he has recently received, revealed the courage of his convictions by criticising its weaknesses where he has seen them. But at the same time he has given full credit to Mahatma Gandhi for the very valuable services rendered by him to India.

Valuable as a piece of self-revelation, the book shows the fundamentally honest nature of the writer who, one infers from a study of it, must have parted company with his former master after a good deal of heart searching and probably with great reluctance. Nonetheless, the fact that he has done so undoubtedly proves his sterling honesty which has prompted him to discuss what he considers his duty to his countrymen. One feels that here we have a man strongly emotional by nature who yet does not allow himself to be guided by anything except what he conceives to be the truth. This search after truth is the most outstanding characteristic of the book under review. Added attractions are felicity of expression and a brilliant style with an easy flow.

Convinced like most thinking people that the evolutionary forces demand a new orientation, Mr. Modak has advocated socialism of the country's resources for the betterment of the living conditions of our masses as part of an all-world movement towards a more equitable distribution of educational and economic opportunities.

The reviewer feels little hesitation in expressing the view that while many may lift up their hands in horror at both the contents of the book and the way in which they have been given expression to, the majority—and specially those who are young and who would prefer to see the world altered and that within a measurable period,—will welcome it as voicing their opinions, probably in a manner which most of them are incapable.

The author is to be congratulated on the excellence of his work; the publishers are also entitled to full credit for its admirable get-up and moderate price.

Prohibition.—By C. Rajagopalachari. Published by Kamala Prachuralayam, 157, Broadway, Madras. Pp. 56. Price As. 12 only.

This is a revised and enlarged edition of Sree Rajagopalachari's well-known book on prohibition which was reviewed years ago in the columns of this periodical. Instead of utilising the condemnation of intemperence common to all religions, a pitfall always yawning for the unwary, the author has relied on the conclusions of science and common sense as regards the health and economic injuries caused by it. Nor has he omitted to give a crushing answer to those who hesitate to introduce prohibition for fear of its repercussions on the public revenue. Probably the most interesting part of this concise and yet very solid book will be found in the arguments with the help of which the writer meets various popular objections against the abolition of intemperence through legislation.

The last chapter in which there is a short yet full account of the working of prohibition in Madras is a striking one, revealing as it does the benefits reaped by the masses through its introduction. Under orders from the Governor, prohibition has been recently withdrawn. It is regrettable that this should have happened though the people of Madras are continuing to pay certain taxes to make up for the loss caused by its adoption.

The Food Problem in Peace and War.—By U. N. Ghosh, M.A., Ph.D. Published by Minerva Book Shop, Lahore. Pp. 22. Price As 8 only.

In this booklet the author examines our food problem to which attention had been drawn by some far-sighted Indian economists before the present war. These had emphasised our insufficiency in this vital matter and had suggested ways of meeting it. The loss of Burma by cutting off our imports of rice has made us realise its urgency. After dealing with the war-time aspect of the problem, the difficulties under which are after all temporary, Dr. Ghosh discusses its peace-time and therefore permanent aspect. His solution is "the insurance of a regular minimum income and employment" and as increase of employment on land is limited, he stands for "exploitation of the industrial possibilities and potentialities" of India.

It is a thought-provoking book worth the attention of all interested in what is after all the most urgent of our problems.

Half an Hour with Japan.—By Lajpat Rai Nair, M.A., Head of the History Department, Dyal Singh College, Lahore. Published by Institute of Current Affairs, 1, Lytton Road, Lahore. Pp. 40. Price As. 10 only.

This pamphlet, obviously written and published under pressure, gives in outline all those factors the combined effect of which has turned Japan into a predatory nation. We are also told how Japan has over-reached herself in her present venture.

The Farmer: His Welfare and Wealth.—By M. G. Bhagat, M.A., Ph.D., with a Foreword by Dewan Bahadur Sir T. Vijayaraghavacharya, K.B.E., Prime Minister, Udaipur State, and Ex-Vice-Chairman of Imperial Council of Agricultural Research, New Delhi. Published by Co-Operators' Book Depot, Fort, Bombay. Pp. 303. 1943.

It appears that when the author as an employee of the Bombay Provincial Co-operative Bank was conducting his investigations into the financial position of members of the primary Co-

operative societies in the Bhiwandi taluka of Thana district, he was struck by the fact that the economic condition of all agriculturists was identical irrespective of the caste to which they belonged. This fact which had forced itself into his attention led to an investigation into their economic condition which lasted from 1936 to 1940. An account of the painstaking way in which the materials for the book under review was collected is given in the Preface and is also clear from the Questionnaires which appear at the end of the book. It also appears that it was accepted as a Ph.D. thesis by the Bombay University.

It is admitted that the villages, specially those situated in out-of-the-way rural areas with defective communications, constitute the smallest economic unit. We have a number of studies of individual villages in different parts of India by Dr. Gilbert Slater, S. Giansingh, Dr. H. H. Mann, V. G. Ranade, T. K. Sankara Menon, etc., all of which have undoubtedly added to our knowledge of Indian rural life. But today the entirely self-sufficient village is rarely seen. The economic problems of a self-contained unit consisting of a number of villages with similar problems which yet differ in certain directions, cannot be appreciated unless they are studied as a whole. This explains why the author has taken up the study of a taluka.

Such studies, so far as Gujerat is concerned, have been made previously, among which may be mentioned Dr. J. C. Kumarappa's survey of Matar taluka, Shukla's Of Olpad taluka and Patil's Of Borsad taluka. In this book we have a survey of the Bhiwandi taluka in Thana district in North Konkan which the author says is the first of such surveys in the Marathi-speaking areas. This taluka includes 203 villages with a population of practically 83,000 souls. The technique adopted was that known as sample survey in the course of which 760 families residing in 45 villages were selected at random for purposes of investigation.

After giving a general idea of the taluka, the author discusses such problems as vital statistics, population, size of holdings, the average outturn of the crop and its value, subsidiary industries, agricultural indebtendness and its remedy, the co-operative credit movement, and budgets of 527 families belonging to three economic strata, etc. The last chapter but one devoted to a description of certain aspects of agricultural life makes clear the fact that, from the economic standpoint, the difficulties Indian agriculturists have to face, no matter in what particular part of India they live, are practically identical.

In the very last chapter, Dr. Bhagat ascribes the difficulties faced by the agriculturists to "economic, intellectual and physical" poverty and suggests co-operation as its remedy. He holds—and here he is right—that this should include both credit and non-credit multi-purpose societies and concludes with the dictum that "if co-operation fails, there fails the last hope of rural India."

It is certain that while the reader who hurries through the book and who expects something very striking and out of the common may be disappointed, there is no doubt that, in the language of Sir T. Vijayaraghavacharya, the book is "a fascinating study."

H. C. MOOKERJEE

Hungry Bengal.—By Prof. T. K. Dutt, author of *Plain Talks to Britain*. Published by Indian Printing Works, Kacheri Road, Lahore. Pp. 161. Price Rs. 3-4.

In the first ninety-five pages of this book, Prof. Dutt gives his readers a general idea of Bengal, the part played in its agriculture by the monsoon, its occasionally injurious effects, the good and the bad qualities of Bengalis, their unsatisfactory diet, their indifference to the laws of health, the ravages of malaria and other epidemic diseases, their intellectual gifts and charitable disposition, the causes of terrorism and the benefits conferred on the province by the British administration. A man with apparently strong convictions and very definite ideas on religion, philosophy and sociology, the author criticises the Hinduism of today with its superstitous practices, the unpractical character of Indian philosophy and the various defects of Bengali and Indian life such as child marriage, as well as the bigotry of the priesthood, etc.

The impression left on the reviewer is that many of these remarks would have carried greater weight if they had been more moderate in tone. Similarly, the praises bestowed on Bengalis would probably have come with more grace from a non-Bengali. Even if this section is regarded as constituting a necessary background for the professed theme of the book, it could very well have been compressed with great advantage.

In the next few chapters, Prof. Dutt discusses the causes of the recent famine in Bengal and puts the responsibility for it on Whitehall, the Government of India and the Provincial Government which was unable to foresee its approach and was so inefficient that it could not check hoarding, profiteering and corruption. No small part of the difficulty was due to inflation. Extensive quotations from the statements of eminent public men and from influential periodicals, etc., have been laid under contribution in support of those views.

In the concluding chapter, the threefold task of the present Viceroy, the combating of the famine, the winning of the war and the ending of the political deadlock, which the author believes constitute at bottom one problem, is referred to in some detail.

S. C. SEN

Ourselves

INDIAN SCIENTIFIC MISSION TO THE UNITED KINGDOM

The personnel of this Mission consists of the following Scientists from the Science College, University of Calcutta : Prof. Meghnad Saha, F.R.S., Dr. J. N. Mukherjee, C.B.E., D.Sc. and Prof. S. K. Mitra, D.Sc. They have been, recently conducted around Scientific establishments ni London and Cambridge. From Great Britain the Scientists will proceed to America.

Official Notifications, University of Calcutta

Orders by the Vice-Chancellor and Syndicate of the University of Calcutta

Notification No. T. 690

I.A. **AND** I.Sc. **EXAMINATIONS,** 1946

HINDI (Vernacular)

Intermediate Hindi Selections (Published by the Calcutta University, 1942 Edn.). Pieces to be read :—

Prose

Pandit Balkrishna Bhatta	Ansu
Pratap Narain Misra	Suchal Siksha
Madhab Prasad Misra	Ramlila
Gopalram Galmari	Riddhi Aur Siddhi
Balmukund Gupta	Ek Durasa
Mahabir Prasad Dwivedi	Kabi Aur Kabita
Kesab Prasad Sinha	Apattiyon Ka Parbat
Syamsundar Das	Samaj Aur Sahitya
Raja Seoprasad	Raja Bhojka Swapna
Purusottamdas Tandan	Vishmastami
Biswambharnath Sarma, ' Kausik ' ...	Tai
Subhadra Kumari Chauhan	Holi
Sia Ramsaran Gupta	Manusi

Poetry

Kabir	Kabir Ki Sakhiyan
Surdas	Surdas Ke Pad
Tulsidas	Ajodhya Kanda
Rahim	Rahim-Ratnabali
Rasakhan	Rasakhan
Biharilal	Biharika Dohe
Bharatendu Harishchandra	Ganga Aur Jamuna
Ayoddya Singh Upadhyay (' Harioudh ') ...	Jasoda Bilap
Rai Debiprasad (' Purna ')	Basanta Aur Barsa
Satyanarayan (' Kabiratna ')	Bhramar Dut
Sumitra Nandan (' Pant ')	Balapan
Mohadebi Barma	Ve-din.

SENATE HOUSE :
The 5th July, 1944.

J. CHAKRAVORTI,
Registrar.

Orders by the Vice-Chancellor and Syndicate of the University of Calcutta.

Notification No. C/233/Affl.

It is hereby notified for general information that under Section 21 of the Indian Universities Act, 1904 (VIII of 1904), the Governor is pleased to order that, with effect from the commencement of the Session 1944-45, the Nowgong College, Assam, shall be affiliated to the Calcutta University in English, Bengali (Vernacular), Assamese (Vernacular), Sanskrit, Persian, History, Elements

of Civics and Economics, Logic, and Mathematics to the I.A. standard with permission to present candidates for the examination in those subjects from the year 1946 and not earlier.

SENATE, HOUSE :
The 28th July, 1944.

J. CHAKRAVORTI,
Registrar.

University of Calcutta

NOTICE R. 11

It is hereby notified for general information that the following Regulations for the Teachers' Training Certificate Examination (Art Appreciation) to be *inserted* at the end of Chapter XL-C, have been sanctioned by Government :—

(1) That the proposed Regulations for the Teachers' Training Certificate Examination (Art Appreciation), as shown in the pamphlet already circulated on the subject, be adopted and *inserted* at the end of Chapter XL-C (p. 448 of the Regulations, Ed. of 1941).

(2) That in Chapter XL-C of the Regulations (p. 440, Ed. of 1941), the following be *inserted* after " C: Examination for the Teachers' Training Certificate (Geography) "—

" D.—Examination for the Teachers' Training Certificate (Art Appreciation)."

Note.—Immediate effect will be given to the above Regulations.

SENATE HOUSE :
The 28th August, 1944.

J. CHAKRAVORTI,
Registrar.

Orders by the Vice-Chancellor and Syndicate of the University of Calcutta

Senate House, the 1st September 1944

NOTICE

The undermentioned candidate is admitted to the degree of Doctor of Philosophy. The subject of the thesis submitted by him and approved by the Board of Examiners is also stated below :—

D. E. Hettiaratchi—

Title of the thesis—The History of the Vowels in Sinhalese.

A. P. DASGUPTA,
Controller of Examinations (Offg.).

Council of Post-Graduate Teaching in Arts, University of Calcutta

NOTIFICATION

In view of the fact that Nicholson's and Thornten du Pre's book on Arabic prescribed for Paper VIII (Iranian Branch) is not available, the following pieces from the Calcutta University I. A. Arabic Selections (Latest Edition) be set instead for the M.A. Examination in the subject for the years 1945 and 1946 :—

1. From among selections from Quran, Sura Raad, pp. 1-5, Tatra, pp. 6-10, Qaf., pp. 21-23, an-Najm, pp. 24-25.
2. Hikayat 1, 3, 8, 9, 14, 15, 16 and 17.
3. Kalila wa Damna, pp. 48-49.
4. Historical pieces, pp. 128-30, 148-50.

ASUTOSH BUILDING :
The 6th September, 1944.

S. N. MITRA,
Secretary.

Orders by the Vice-Chancellor and Syndicate of the University of Calcutta

Senate House, the 7th September, 1944

NOTICE

The undermentioned candidates are admitted to the Degree of Doctor of Seience. The subjects of the theses submitted by them and approved by the Boards of Examiners are also stated below :—

1. Sailendramohan Mukhopadhyay—
   Title of the thesis—(*i*) Studies in Monocyclic Sesquiterpenes.
   (*ii*) Synthetical Experiments in Sterols and Bile acids.
   (*iii*) On Resin Acids.
2. Narayanchandra Gangopadhyay—
   Title of the thesis—Synthetical Investigations in Terpenes and Hydrophenanthrenes.

A. P. DASGUPTA,
Controller of Examinations (Offg.).

Orders by the Vice-Chancellor and Syndicate of the University of Calcutta

NOTICE

The next Matriculation, I.A., I.Sc., B.A., B.Sc., L.T., B.T. and B. Com. Examinations will commence on the following dates. The last dates for the submission of applications and fees to the University for admission to the examinations are also given below against each :—

Examination	*Date of Commencement*	*Last Date of Submission of Applications and Fees*
1. I.A. and I.Sc,	Wednesday, 14th February, 1945	Monday, 8th January, 1945
2. Matriculation	Monday, 12th March, 1945	Monday, 15th January, 1945
3. B A. and B.Sc.	Wednesday, 21st March 1945	Tuesday, 13th February 1945
4. L.T. and B.T.	Monday 16th April, 1945	Monday, 5th March 1945
5. B. Com.	Monday, 7th May, 1945	Saturday, 24th March, 1945

N. B.—Applications and fees must be submitted together. *A Delay fee of* Rs. 5 *will be charged for each application received after the last date.*

SENATE HOUSE :
The 16th September, 1944.

A. P. DASGUPTA,
Controller of Examinations (Offg.).

University of Calcutta

The following Emergency Regulations regarding admission of certain candidates to the Final M.B. Examination were adopted by the Senate on the 9th September, 1944 :—

The following new Chapter XLVI-B has been *inserted* after Chapter XLVI-A of the Regulations :—

CHAPTER XLVI-B

The following classes of candidates will be permitted to appear at the Final M.B. Examination as non-collegiate students during the period of the war and three years thereafter on their fulfilling the conditions stated below :—

1. (*a*) A candidate who holds a License or a Diploma granted by an Examining Body in British India (other than the Universities), registrable under any of the Provincial Medical Council Acts and who has also passed the Matriculation Examination of the University or an Examination equivalent thereto or the Cambridge School Certificate Examination provided that such a certificate shows that the candidate has passed at one and the same Examination in the following subjects :—

(*i*) English Language or Literature
(*ii*) Mathematics (Elementary or Additional)
(*iii*) A language other than English
(*iv*) Any other subject (except Religious Knowledge) mentioned in Groups I, II and III of the syllabus for such School Certificate Examination.

(*b*) A candidate who has held a Commission as a Medical Officer in His Majesty's Indian Army and applies for facilities for appearing at the M.B. Examination within 3 years after demobilisation, may be exempted from the operation of Section 1 of Chapter XLIV of the Regulations, prescribing the preliminary qualifications regarding general education, if, previous to commencing the study of medicine for the acquisition of qualifications registrable under the Provincial Medical Council Acts, he had passed an examination in general education with Mathematics (Arithmetic, Algebra and Geometry) of the Matriculation standard.

2. Such a candidate must produce a certificate from the Principal of the College affiliated in Medicine to this University up to the Final M.B. standard to the effect that he has attended in such a College for a period of at least six months a course of instruction in the following subjects :— Anatomy, Physiology, Materia Medica, Pharmacology including Biochemistry.

3. He must also produce a certificate from the Principal of the College concerned of having attended for a period of not less than 24 months a course of studies in the subjects enunciated in Parts I and II under regulation 3 of Chapter XLV :

Provided that the holder of any Diploma registrable under the Provincial Medical Council Acts, who had pursued medical studies for a period of at least 5 years, will be exempted from the course of instruction contemplated in 2 above and will be given concession of 6 months in the period of 24 months' study mentioned in this section :

Provided further that a Licentiate Officer of the I.A.M.C. who had received 3 months' intensive training at the Army Medical Training Centre at Poona and passed the examination held after the course, will also be given concession of 6 months in the period of training mentioned in this section.

4. He must have spent during this period of studies contemplated in 3 above not less than 12 months or one academic year in clinical studies.

5. The provisions of the regulations Nos. 2, 3, 4, 5 and 6 of Chapter XLV shall be applicable to him.

6. Every candidate shall after passing the Final M.B. Examination in Parts I and II receive with his Degree of M.B. a certificate mentioned in Chapter XLVI of the Regulations.

SENATE HOUSE :
The 13th October, 1944.

J. CHAKRAVORTI,
Registrar.

University of Calcutta

Notification No. C. 1871/Affl.

It has been ordered that with effect from the commencement of the Session 1944-45, The Lady Brabourne College, Calcutta, shall be affiliated to the Calcutta University in Mental and Moral Philosophy to the B.A. (Hons.) Standard, with permission to present candidates for the examination in that subject from the year 1946 and not earlier.

SENATE HOUSE :
The 21st October, 1944.

J. CHAKRAVORTI,
Registrar.

NOTICES

Benares Hindu University

NOTICE

The Subject for the *Narasingh Prasad Hari Prasad Buch Metaphysics Prize* for the year 1944-45 :—

"THE DOCTRINE OF GRACE IN INDIAN PHILOSOPHY"

The Narasingh Prasad Hari Prasad Buch Metaphysics Prize of the value of Rs. 150 will be awarded to an Indian who writes the best essay in English or Hindi on "THE DOCTRINE OF GRACE IN INDIAN PHILOSOPHY." The essay must bear a suitable motto and must be sent to the Registrar, Benares Hindu University, in a sealed and registered cover on or before the 31st of January, 1945, with a declaration that it is *bona fide* the competitor's own composition and also an affidavit countersigned by a local Judicial Officer or by the Principal of the College with which the competitor has been connected in the past to the effect that he is a strict teetotaller and vegetarian. No part of the essay should contain the name of the competitor.

The prize shall not be awarded unless the judges pronounce the essay worthy of it.

BENARES,
The 31st August, 1944.

Sd. ILLEGIBLE
Registrar.
Office of the Registrar, Benares, 1944.

Benares Hindu University

NOTICE

The subject for the *Dr. Bhagavan Das's Prize* for the year 1944-45

'POST WAR RECONSTRUCTION OF SOCIETY IN THE LIGHT OF INDIAN IDEALS'

The Dr. Bhagavan Das Prize of the value of Rs. 30 will be awarded to the student who presents the best essay in English or Hindi on POST WAR RECONSTRUCTION OF SOCIETY IN THE LIGHT OF INDIAN IDEALS. The essay must bear a suitable motto and must be sent to the Registrar in a sealed and registered cover on or before the 31st January, 1945, with a declaration that it is *bona fide* the competitor's own composition. No part of the essay should contain the name of the competitor.

The Prize shall not be awarded unless the judges pronounce the essay worthy of it.

BENARES,
The 31st August, 1944.

Sd. ILLEGIBLE,
For Registrar.
Office of tde Registrar Benares.

Benares Hindu University

NOTICE

Circular No. 9/1944-45

'The subject for *Sri Swami Madhusudanananda Saraswati of Matar Sankar Vedanta Prize*' for the year 1944-45 is :—

'TRANSLATION OF MANDUKYOPANISHAD WITH GAUDAPADA'S KARIKA AND SANKARA'S COMMENTARY

The Shankar Vedant Prize of Sri Swami Madhusudanananda Saraswati of Matar of the value of Rs. 150 will be awarded to a graduate of not more than *five years'* standing who has taken the

Degree of Dharmashastri of the said University, who writes the best essay in Hindi or Gujrati on Shankara's View of the "Destiny of the Individual."

The essay must be sent in a sealed and registered cover so as to reach the Registrar, Benares Hindu University, on or before the 31st January, 1945. Each essay is to have some motto prefixed to it and is to be accompanied with a sealed cover containing the candidates, name and full address and bearing the same motto outside. No part of the essay should contain the name of the candidate

The Prize shall not be awarded unless the judges pronounce the essay worthy of it

BENARES,
The 31st of August, 1944.

Sd. Illegible,
for Registrar.

Imperial Council of Agricultural Research,

No. F. 47/4/44 A

New Delhi, the 8th July, 1944.

From

S. M. Srivastava Esq., I.C.S., Secretary,

To

All Provincial Governments (except Madras) and Constituent States.

Subject :—*Post-Graduate Training in Agricultural Sciences*

Sir,

In continuation of this office letter No. D. 419/44-A, dated the 27th March, I am directed to forward herewith a copy of a letter received from the Government of Madras, No. 19563-A-11/44-4, dated the 8th June, 1944, on the subject mentioned above and to request that it may kindly be brought to the notice of the Universities, etc., in your Province/State.

I have the honour to be,
Sir,
Your most obedient servant,
Sd. Illegible,
For Secretary.

Copy of letter No. 19562-A-11-44-4, dated the 8th June, 1944, from the Government of Madras, Development Department, to the Secretary, Imperial Council of Agricultural Research.

EDUCATION—Post-Graduate Training in Agricultural Sciences.

Ref.— Your letter No. E. 419/44-A, dated the 27th March, 1944.

With reference to your letter cited above, I am directed to state that there are facilities at the Agricultural College, Coimbatore, for the training of post graduate students in Mycology and Entomology and also in the other branches. Students who pass their B.Sc. (Ag) or B.A. or B.Sc., degree with Zoology or Botany are eligible for these posts graduate studies. A fee of Rs. 100 per annum is being charged for every student and if possible hostel accommodation will be found for the candidates. The Registrars of the Madras, Andhra and Annamalai Universities have been requested by this Government to give wide publicity to these facts among the students through the Principals of Colleges and other institutions. I am to request you that the Imperial Council of Agricultural Research may arrange to give publicity in other Universities outside this province.

No. 2701(4)

Copy forwarded to the Education Department, for information and necessary action in continuation of this Department endorsement No. 1058(4) dated the 15th April 1944.

They are requested to give wide publicity of the facts among the students through the principals of the colleges and other institutions.

Agriculture Department,
Agriculture Branch,
Calcutta.
The 31st July, 1944.

Sd. Illegible,
Assistant Secretary
to the Government of Bengal.

CALCUTTA UNIVERSITY PUBLICATIONS

Bangla Bhasha Parichay (in Bengali), by Rabindranath Tagore. Demy 8vo pp. 192. As. 12.

History of Bengali Language, by Bijaychandra Majumder, B.L., sometime Lecturer in Anthropology, Comparative Philology and Indian Vernaculars, in the University of Calcutta. *Second Edition. Demy 8vo pp. 323. Rs. 7-0.*

A History of Brajabuli Literature, by Sukumar Sen, M.A. *Royal 8vo pp. 614. With 7 plates. Rs. 6-8.*

Vaishnava lyric poetry, the most important and distinctive branch of pre-modern Bengali literature, has been the object of study and enquiry by educated Bengalis since the early sixties of the last century. This lyric poetry is composed partly in pure Bengali and partly in an artificial literary dialect, a mixture of Bengali and Maithili called *Brajabuli*. The present work is in many respects the first systematic attempt to trace the development of this literature historically; and incidentally the author has discussed Vaishnava lyrics in pure Bengali also. In it the author has presented near about four hundred poets, some of whom are brought to the notice of scholars here for the first time. The author has also identified, or tried to do so, most of them. Bengali and Brajabuli poems to the number of three hundred have been quoted (in the Roman type in the body of the book) and translated, and at the end of the work these three hundred poems (some of which are published from MSS. for the first time) have been printed in the Bengali character, and these form a representative anthology of Bengali Vaishnava lyrics.

History of Bengali Language and Literature (in English), by Rai Bahadur Dineschandra Sen, B.A., D.Litt. *Demy 8vo pp. 1067. Slightly worm-eaten. Reduced Price Rs. 11-8.*

A comprehensive view of the development of the Bengali Language and Literature from the earliest times down to 1850. This book has very little affinity with the author's epoch-making Bengali work on the same subject, the arrangement adopted in the present work being altogether new and the latest facts, not anticipated in the Bengali treatise, having been incorporated in it. It has been accepted by Orientalists everywhere as the most complete and authoritative work on the subject. The book is illustrated with many pictures including some coloured ones.

Brihat Banga (in Bengali), by the same author. *Royal 8vo pp. 1291 in two volumes. With about 300 halftone and tricoloured illustrations. Rs. 12-0.*

The author gives a comprehensive survey of the contents of the book in a long preface which also deals with many new points. Tracing the history of Greater Bengal from pre-historic epochs the work closes with an account of the Battle of Plassey and its sequel. Among the illustrations many are novel and original. The book lays particular stress on social evolutions, and literary, religious and artistic movements in the different periods of Bengal's national life.

Patua Sangit (in Bengali), by G. S. Datta. *Royal 8vo pp. 142. 1939. Re. 1-8.*

Satya-Pirer Katha (in Bengali), by Rameswar Bhattacharyya, Edited by Nagendranath Gupta. *Demy 8vo pp. 73. As. 8.*

Sahajiya Sahitya (in Bengali), by Manindramohan Bose, M.A. *Demy 8vo pp. 206. Rs. 2-0.*

Dina-Chandidaser Padabali (in Bengali), by Manindramohan Bose, M.A. Part I. *D/C 8vo pp. 60+385. Rs. 5-0.*

Do. Part II. *D/C 8vo pp. 79+443. Rs. 6-0.*

Early Bengali Prose (in Bengali), by S. R. Mitra. *Demy 8vo pp. 194. Rs. 3-0.*

Brahman Roman Catholic Sambad (in Bengali), Edited by Prof. Surendranath Sen, M.A., Ph.D. *D. F'cap/8vo pp. lxi+88. Rs. 2-0.*

A Critical Study of the Life and Novels of Bankimchandra (*Thesis approved for the Degree of Doctor of Philosophy in the University of London*), by Dr. Jayanta Kumar Dasgupta, M.A., Ph.D., with a comprehensive Foreword by Rai Bahadur Prof. Khagendranath Mitra, M.A. *Demy 8vo about 200 pages. Rs. 2-8.*

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THE
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MANAGEMENT AND CONTROL OF BRITISH INDUSTRIES IN INDIA—III

H. C. MOOKERJEE, M.A., PH.D., M.L.A.

VIII

THAT the European managing agency firms or rather the comparatively few powerful persons behind them were not farsighted enough to associate Indians with them, the wisdom of which course appears to have dawned on them recently, becomes abundantly clear when we remember the complaints made by our representatives before the Indian Fiscal Commission of 1921-22 and the External Capital Committee of 1925, the appointment of which was regarded as an excellent opportunity of ventilating our grievances and seeking redress for them.

In brief, the demands put forward from the Indian side were that non-Indian concerns should be incorporated in India with rupee capital, that their Boards of Directors and, by implication, their head offices should be located in India, that a certain percentage of the directors should be Indians, that all industrial concerns, Indian and non-Indian, should train Indian apprentices so as to give them a reasonable chance of acquiring such qualifications as would enable them to rise to positions of responsibility and that Indians should be afforded a fair chance of acquiring the shares of the British concerns by reserving a certain percentage of the shares for them at the time of their incorporation.

What has to be emphasised here is that all these demands coming from Indians belonging to the capitalistic and the educated classes betray their resentment at their exclusion from participating in the benefits derived from the establishment of industries in India under British leadership. It does not appear anywhere in the reports of these two bodies that representatives of British industries or of the managing agency firms denied the correctness of the allegations made against them. On the other hand, what is clear is that they indirectly admitted their truth by putting forward certain reasons to justify their attitude.

The British Administration accepted all the Indian demands excepting the one concerned with the reservation of a certain percentage of shares for Indians. They were made applicable to both Indian and non-Indian concerns but only where certain concessions were granted to them. The result of this is that powerful British industries with large financial backing and, as uncharitable Indians would suggest, with political influence behind them which stand in no need of any concessions are at liberty to adhere to their old policy of exploiting

the Indian producer and the Indian worker on the one hand and of making things as difficult as possible for their natural leaders to acquire business experience and technical knowledge on the other.

IX

In spite of diligent enquiries made by the present writer through his old pupils many of whom are in business and of the scrutiny of such material as is available to him, he has not come across any facts tending to prove that European managing agency firms and British industrialists have changed their policy to any appreciable extent in the matter of seeking the co-operation of Indians in the directorate or the superior staff. The standing of Indian directors, in the very few instances where they have found a place in the Boards of Directors, has been already referred to in a previous section of this article. There is not, so far as the present writer is aware, a single Indian manager of any large British industry in India which is strange in view of the generally successful way in which Indians are doing their work in the same capacity in the cotton industry in Western India and at Tata's and its subsidiaries. It is perfectly true that, here and there, a few Indians are being taken in as apprentices but this is only where either the men at the top have realised its desirability as a means of soothing Indian resentment or where personal friendship has been the deciding factor. The truth of the matter is that such instances continue to be rare.

So far as the holding of shares of British industries is concerned, it is a well-known fact that many industries organised and controlled by Europeans were incorporated in England and as such their shares were not available to the people of this country. Such others as were incorporated in India with rupee capital were often placed beyond their reach as Indian applicants were deliberately shut out and the shares distributed by the European organisers among their friends, acquaintances and fellow-countrymen. The present writer can vouch for the correctness of this fact from his personal knowledge and experience. This attitude in the language of G. E. Hubbard (*Eastern Industrialisation and Its Effect on the West*, p. 275) "tends to perpetuate the racial grouping of interests, and thus to increase the existing bitterness due to conflicting economic interests."

That, till recently, nearly all the capital for the British industries came from Europeans is clearly evident from what appears in *Indian Fiscal Commission, 1922*, Vol. II, p. 929. The (European) Bengal Chamber of Commerce which, as is well-known, is dominated by British Big Business, in other words, by the members of the larger and the more important European managing agency firms, stated that, "In Calcutta, the sources from which capital is drawn for enterprises with which the members of this chamber are connected are twofold: Europeans in India and the United Kingdom."

It is not denied that since that time there has been a change in the situation, a fact proved by what Sir David Chadwick, Kt., C.S.I., C.I.E., formerly Commerce Member of the Government of India, has said on page 282 of *Modern India* published towards the end of 1931:

"The proportion of Indian shareholders in British-managed local industries (for example, in jute and tea) has very greatly increased."

What has to be remembered here is that Sir David has not been able to make a definite pronouncement on the percentage of shares held by Indians and secondly, that he has referred to those industries only which have been incorporated in India with rupee capital. There is nothing to suggest that Indians have been able to secure shares in industries incorporated in England with sterling capital. He is, however, definite as regards the control exercised by Europeans in at least one of these industries. Referring to the jute industry, Sir David has said that "it has been developed almost entirely, and is still controlled by Scotsmen."

What is stated here in regard to this particular industry is true of British industries in general—that even where Indians have succeeded in securing a high or fairly high percentage of the shares, they do not enjoy any effective power in either laying down the policy or in controlling the management.

An explanation, probably uncharitable, suggested by some Indians is that the transfer of large or fairly large blocks of shares of British industries with rupee capital to the people of this country took place only after strained relationships between the British administration and the Congress had led to a successful, if temporary, boycott not only of imported British manufactures but also of British commercial and industrial concerns located in India. This was accompained by threats of expropriation of British interests from a small but exceedingly vociferous though not influential section of Indian extremists which naturally enough caused added alarm. It is contended that it was from this time that Britons gradually commenced reducing their holdings. Rumours, apparently not quite unreliable, have lately been circulating that there has been an unprecedentedly rapid unloading of the stocks and shares of British-controlled concerns after the Japanese attack on South-Eastern Asia though it is admitted that this may be a device of speculators for the earning of profits.

But whether we accept these views at their face value or not, facts as known to the public show that there has been no transfer of control or anything like a permanent change in the attitude of British business towards India's economic aspirations.

X

When Indians have charged leaders of British industries established in India with the deliberate exclusion of Indians from the Boards of Directors and from the superior staff, the absence of facilities for the training of Indian apprentices as well as with the exploitation of our producers of raw materials and our labour, the answer has nearly always been that, granting for the sake of argument that this is so, the real reason is the apathy of Indian shareholders who have always failed to take steps for their removal.

In reply it may be stated that shareholders, whether Indian or non-Indian, are distributed over large areas and are therefore incapable of taking concerted action. It is also admitted that the average shareholder's interest in the concern in which he has invested his capital is generally confined to the obtaining of dividends and that so long as they are not too small and are received more or less regularly, he does not care to interfere with its management through apprehensions that any drastic steps he might be tempted to take would have the effect of impairing its reputation, thereby reducing the market value of his holdings.

It is also an undeniable fact that few shareholders take much interest in the working of their companies as is proved by the following extract from the report on the administration of joint-stock companies for the year 1928-29 :

"Attendance at general meetings is, as a rule, meagre in the extreme, and it is the general supineness on the part of the shareholders that is contributory to, and, to some extent, responsible for, much of the bad management (and, by implication, other unsatisfactory factors) that prevails, and until they evince a livelier interest and exert a more effective control in connexion with the general conduct of affairs of their company by those to whom the management is entrusted, no material improvement is to be expected."

While all this is perfectly true, we cannot forget that so strong is the position of the managing agency firms that shareholders, even if they had the desire to make themselves felt, are practically helpless. This is because occasionally as the largest holders of debentures, the managing agency firms occupy an almost unassailable position as the principal creditors or guarantors. In other cases, there are written agreements which guarantee very large powers of control to them.

There is also the fact that even if shareholders succeeded in wresting control from the managing agency firms, they would find it almost, if not wholly, impossible to secure the services of men capable of conducting the companies in an equally efficient manner. In a word, these managing agency firms have made themselves indispensable and that is the reason why they are allowed a free hand.

XI

The above facts also explain why Indians cannot agree to the view put forward by certain apologists of British industry that at least part of the responsibility for the far from satisfactory treatment meted out to Indian labour by British industrialists must be borne by Indian shareholders.

It is not contended for even one moment that Indian industrialists treat their labour more generously than their European rivals or that its lot would be materially improved if the Indian shareholders had a larger voice in the management. The present writer feels no hesitation in stating that from such visits as he has paid to certain small jute mills in Bengal and to some cotton mills in Bombay, Sholapur, Hubli, and Ahmedabad, he is convinced that Indian industrialists are, if possible, worse exploiters of their own flesh and blood.

But while the desire to be fair to British industrialists has induced the present writer to pay the above oblique compliment to them, he is also compelled to observe that the existing arrangements for making the life of the Indian worker less miserable as found in British controlled industries benefit only a fraction, generally small, among them—an opinion the correctness of which is proved by the housing provided for its labour by the jute industry of Bengal—as also that they are so meagre as to stand no comparison with the welfare work done for British labour and the amenities provided for it by British industrialists.

The charge against European managing agency firms and the small handful of men behind them is that if their fellow-countrymen in Great Britain though earning smaller profits could afford to treat their labour much better, they could, if the desire had been there, have followed in their footsteps and set an example to Indians. But the profit motive was strong and as they could afford to ignore public opinion in India, they let slip a great opportunity which Providence had placed in their hands to hold up before us a better and a higher type of industrial leadership.

If the British industrialists had risen to the occasion, it would have immediately placed them in an almost unassailable position, for the attempts of their Indian rivals, naturally enough a small minority, to discredit them in the eyes of the Indian public, would have been easily frustrated by the backing they would have received from the large mass of Indians who would have placed the interests of the middle-class Indian intelligentsia, the Indian producer and the Indian worker above those of the selfish dividend-receiving shareholders and the equally selfish Indian industrial and manufacturing interests whose one purpose very often is to replace their foreign rivals for their own profit.

XII

There are many Indians who believe, perhaps wrongly, that the leaders of British industries in India are fully cognisant of the dissatisfaction caused by their indifference in regard to our aspirations for a larger share in the development of our industries and the enjoyment of the advantages incidental to it. They are also aware of the criticisms they have invited by their treatment of the Indian grower and the Indian worker. In addition, they also know that their attempts, successful so far, to safeguard their economic interests through political and semi-political means have deepened this feeling.

In pursuance of this policy, these men have secured excessive representation in our legislatures where they have, when necessary, utilised the influence thus acquired for the maintenance of their economic position. Apprehensions of attacks on it induced them to ask for statutory safeguards against discrimination and the British Government, partly through ignorance of the actual situation, partly on account of the political pressure put on it by their friends and supporters in England and perhaps partly on account of sympathy with them due to racial affiliations, acceeded to their demands.

Whether this move, has, on a long view, been wise or not cannot be discussed here but the one thing clear is that devices such as these can at best have only a temporary utility. A National Government if and when it comes, as come it must, if determined to liquidate alien business can easily do so while keeping strictly within the letter of the law. There is only one method open to Britons to continue their commercial and industrial activities in India and it was pointed out a quarter of a century ago in Paragraph 344 of the Montagu-Chelmsford Report where it was stated that "Clearly it is the duty of British Commerce in India to identify itself with the interests of India, which are higher than the interests of any community; .....to use its considerable wealth and opportunities to commend itself to India; and having demonstrated both its value and its good intentions, to be content to rest like other industries on the new foundation of Government in the wishes of the people."

From what has appeared previously, it is abundantly clear that British business has not accepted and carried out this advice up to the present. What remains to be seen is whether a change in the attitude will appear in the near future, failing which we are bound to see further embitterment of Indo-British relationships.

THE PHILADELPHIA CHARTER AND POST-WAR SOCIAL PLANNING

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IT is now being realised everywhere that time must be found, in spite of the stresses and strains imposed on the democratic countries by the supreme need of carrying on the War to a successful issue, for elaborating the necessary plans for ensuring a successful peace. This will explain the anxiety of the United Nations to get their blue-prints for post-war reconstruction prepared as early as possible, and the Conferences that have already been held at Hot Springs (the Conference on Food and Agriculture), Atlantic City (the United Nations Relief and Rehabilitation Conference), Bretton Woods (the Financial and Monetary Conference), and Dumbarton Oaks (conference for considering the creation of a world organisation to replace the League of Nations) have all been attempts to create organisations to meet the various phases of the post-war reconstruction problem. To this series of conferences may be added the epoch-making Philadelphia Session of the International Labour Conference held last April-May; for, though the I.L.O. can by no means be called a new organisation—it has a successful record of work covering over $2^1/2$ decades now—the main purpose of the Philadelphia Meeting was to transform it into an organisation for giving effect to one of the most important clauses in the Atlantic Charter—that relating to freedom from want. The new powers with which

international public opinion seeks to equip the I.L.O. in order to enable it the better to fulfil its duties as an agency for freeing the world from want, and the attempts to define the relations of the I.L.O. with the new bodies like the U.N.R.R.A., which have been or are being created, show clearly enough the determination of the United Nations to utilise the I.L.O. as one of their most important agencies for post-war social reconstruction.

At the Philadelphia Conference a successful attempt was made to define the scope of this great task of post-war social reconstruction. There, the I.L.O's concept of a social minimum for the world was incorporated in what is now familiarly referred to as the Philadelphia Charter. In the first place, the Charter constitutes " the frame-work of reference for the achievement of an international code of rights for the common man ", and as such, its unanimous adoption by representatives of 41 nations pledges their governments to the pursuit of an agreed high standard of social policy. Secondly, the Charter definitely expands the scope and functions of the I.L.O. by converting it into an institution endowed with the right to examine and consider international economic and financial policies and recommend their adoption only in so far as they may be held to promote the achievement of the fundamental objective of providing those " conditions of freedom and dignity, of economic security and equal opportunity, in which alone all human beings could pursue both their material well-being and their spiritual happiness ". The formulation of the Charter was the occasion for many stormy debates both within and outside the Conference, for some governments were afraid to entrust such vast powers to an organisation which has all along shown a markedly progressive social outlook. There were also fears that the inclusion of the non-official elements (representatives of organised employers and organised workers) in an organisation designed for policy-making in the economic sphere may lead to unexpected developments in the future. The Charter, as it finally emanated from the Conference, was a compromise, under which the I.L.O.'s cherished principle of tripartite collaboration (government, employers and workers) was maintained inviolate; and it has been claimed that it restates the social economic policies of the Office " in terms that take account of the experiences of the past and the aspirations of the future ".

The Charter, listing the principles that " should inspire the policy " of the Member States of the I.L.O., reaffirmed those on which the Organisation is based, and particularly pointed to these :

That " labour is not a commodity.";

That " freedom of expression and association are essential to sustained progress";

That " poverty anywhere constitutes a danger to prosperity everywhere";

That " the war against want requires to be carried on with unrelenting vigour within each nation, and by continuous and concerted international efforts in which the representatives of workers and employers, enjoying equal status with those of Government, join with them in free discussion and democratic decision with a view to the promotion of the common welfare".

The Charter affirmed that the attainment of conditions in which humanity shall find it possible to exercise the right to pursue its material well-being and spiritual development " in conditions of freedom and dignity", of economic security and equal opportunity " must constitute " the central aim of national and international policy". All national and international policies and measures, it continued, " should be judged in this light and accepted only in so far as they may be held to promote and not to hinder the achievement of this fundamental objective". " It is a responsibility of the International Labour Organisation to examine and consider all international economic and financial policies and measures in the light of this fundamental objective ", the Charter said, adding that " in discharging the tasks entrusted to it, the International Labour Organisation, having considered all relevant economic and financial factors, may include in its decisions and recommendations any provisions which it considers appropriate ".

The Charter then recognised the "solemn obligation" of the I.L.O. to further world programmes to achieve: 1. Full employment and the raising of standards of living; 2. The employment of workers in the occupations in which they can have the satisfaction of giving the fullest measure of their skill and attainments and make their greatest contribution to the common well-being; 3. The provision, as a means to the attainment of this end and under adequate guarantee for all concerned, of facilities for training and the transfer of labour, including migration for employment and settlement; 4. Policies in regard to wages and earnings, hours and other conditions of work calculated to ensure a just share of the fruits of progress to all, and a minimum living wage to all employed and in need of such protection; 5. The effective recognition of the rights of collective bargaining, the co-operation of management and labour in the continuous improvement of productive efficiency and the collaboration of workers and employers in the preparation and application of social and economic measures; 6. The extension of social security measures to provide a basic income to all in need of such protection and comprehensive medical care; 7. Adequate protection for the life and health of workers in all occupations; 8. Provision for child welfare and maternity protection; 9. The provision of adequate nutrition, housing and facilities for recreation and culture; 10. The assurance of equality of educational and vocational opportunity.

The Philadelphia Charter deserves the most careful study by all students of world affairs not only because of the intrinsic significance of the document itself, but also because it is the foundation of the new edifice of social standards the I.L.O. will be building up in the future. Immediately after its adoption by the Conference, President Roosevelt told the delegates at a reception in the White House that he looked upon the Charter as "a landmark in world thinking" and formally endorsed its specific terms on behalf of the United States of America. Its reception by the other democratic countries has been equally enthusiastic, and altogether, the view of Mr. W. Edward Phelan that the Charter "sets a North Star by which national and international authorities may steer their course with greater certainty than heretofore towards the promotion of the common welfare of mankind, whatever economic storms may be encountered" has been everywhere accepted as a just appraisal of its worth and significance. But Mr. Phelan himself took care to point out that the Charter would be worthless "unless there is action, positive action, vigorous action, courageous action, to give effect to its principles," and acting on his cue the Philadelphia Session itself began to translate into practical action some of the principles of the Charter. Thus, the resolutions adopted by the Conference on the social content of the Peace Treaty and the part to be played by the I.L.O. at the Peace Conference, the recommendations of the economic measures needed to attain rising standards of living, the plans to adapt the I.L.O. machinery to handle the new tasks set before it and for regulating its relations with other international bodies, the recommendations on employment organisation during the transition from war to peace, social security measures, and minimum social standards in dependent territories,—all these show that the International Labour Organisation has already begun in its own way to give effect to the principles enshrined in the Philadelphia Charter.

A reference may here be made to one of the resolutions adopted at Philadelphia, which will have a special interest to the inhabitants of India and the neighbouring countries. At the instance of one of the representatives from India, the I.L.O. has resolved to summon in the near future an Asiatic Regional Conference under its auspices. There is at present a strong tendency in all parts of the world to emphasise the potentialities of regional action as a means of dealing more intensively with international problems, and especially with problems of social and economic development, and co-ordinating such regional plans into the broader framework of general international co-operation. The I.L.O. has already experimented with such regional action by organising the First and Second Labour Conferences of American States in 1936 and 1939.

It has also long been recognised by the I.L.O. that Asia is another great region requiring such regional treatment, though it has not so far been possible to hold such a conference, owing to various difficulties. More recently, the proposal to hold an Asiatic Conference of the I.L.O. has been placed in an altogether new perspective by the impact of the present war on the industrial development and social life of Asia and on the future of economic co-operation between the East and the West. A Regional Conference is necessary because the Asiatic countries have several problems in common, while these problems are totally different from those of other countries or from world problems in general. In India, no less than in China, for example, the war has quickened the pace of industrial and social organisation. The economy of both the countries has to a considerable measure been allowed to adjust itself as best as it may to a totally unprecedented situation under the pressure of war-time exigencies. Again, both the countries have been primarily agricultural in outlook so far, in spite of their industrial ambitions; and their isolation from normal trade channels due to war has thrown their rural economy out of gear, as is evidenced by the famine and wide-spread epidemics over large areas in India.

In the post-war years, fundamentally, the main problem in Asiatic countries will be how to raise the standard of living of the people. If the standard of living is to rise, Eastern countries must produce more, both in agriculture and in industry. As direct consequence, it is necessary that some part of the goods made in the Asiatic countries should find a ready market in other areas. It is at the same time necessary to ensure that the impact of the East upon the international market should not unduly upset the older established economies of the West, though some readjustments will obviously be needed. A solution by which these three requirements may be met is not easy, but much can be achieved by intelligent study, discussion and co-operation. The closing of the economic gap between the East and the West is indeed one of the greatest problems of the future, the one in which the I.L.O. is in a position to perform a notable service by ensuring that the problems of the East are sympathetically and impartially approached.

From the point of view of the industrially advanced countries, there are solid reasons of a social and political character why they should view sympathetically the efforts and aspirations of Asia to achieve higher living standards through economic development. Apart form the purely humanitarian sentiment of good neighbourliness, the industrially advanced countries have a vital stake in the future prospects for a more peaceful and orderly world. It is generally recognised that there can be no secure basis for a durable peace unless the peoples of the world are able to co-operate, politically and economically. But gross disparities in living standards do not make such co-operation easy. As an eminent economist has remarked recently, "on a planet where aviation will soon have brought every place within less than forty-eight hours of every other place and where the opposite sides of the globe are fractions of a second apart by radio communication, the advanced countries can no longer trust to the insulation of distance to protect themselves against the consequences of political discontent and disorder in other regions".

By organising the South East Asia Regional Labour Conference, therefore, the I.L.O. will be endeavouring to solve not only the fundamental problem of poverty which besets the teeming millions of this part of the world, but also the economic problem of the world as a whole, since it has now been demonstrated that world poverty and world prosperity cannot be compartmentalised. As Sir Shanmukham Chetty told the New York Conference in 1941, "collective security in the political field can be established only by creating collective prosperity in the economic field. How can you bring about the collective prosperity of the world if the standard of living of the vast millions of Asia is not brought up to the standard that you are aiming at for your own people in the West ? It is well known that the strength of a chain is in its weakest link. The apparent poverty of the masses in India and China and the other Asiatic

countries is today the weakest link in the chain of international economy". The I.L.O.'s decision to hold such a Conference as soon as circumstances are propitious is an affirmation of the universality of its interest, and there can be no doubt that if such a conference succeeds in helping the countries of South East Asia along the path of "freedom and dignity, of economic security and equal opportunity", it will have contributed enormously to the cause of world peace.

MILK SUPPLY IN CALCUTTA.*

DR. M. U. AHMAD
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To deal with the question of milk supply from the point of view of a long term policy we have to consider it under three different heads, *viz.*,

(1) Whether the supply is adequate
(2) Is the milk supplied pure
(3) Whether the milk is safe.

Let us see if the supply of milk is adequate for the city. To find out the adequacy of the milk supply we have, first of all, to decide what should be the milk consumption per capita. The Nutrition Committee has brought out a dietary schedule for hospitals and rescue homes. It would be safe to take this as standard. In this schedule they have prescribed 16 ozs. of milk per day per child and 8 ozs. of milk per day per adult, where such adults are presumed to get animal protein from other sources and 16 ozs. of milk for persons (per head per day) who are presumed not to get animal protein from other sources. It can be safely asserted that the vast majority of Calcutta's population do not get animal protein in other forms but finding no data to work on, let us presume that at least half the population of Calcutta do not get animal protein in other forms for whom 16 ozs. per day per head is necessary. In other words, on an average, 12 ozs. per day per head is necessary for the adult population.

We have now to find out the total requirements of the present population of the City. Inspite of all discussions regarding the accuracy of the last Census which might have been an over-estimation at that time, this has certainly been more than compensated by the huge influx of people into the city. Recently the writer has been advised by Delhi to take the figures for 1944 as twenty-four lakhs. In these 24 lakhs the number upto 10 years of age is 39,0,274. On the standard mentioned above the child population should get a daily supply of roughly 5,000 maunds of milk. The total population above 10 is reckoned as twenty lakhs and odd. The total requirement of milk for this group by the above standard comes to rougly 18,000 mds. *i.e.*, the total requirement is roughly twenty-three thousand maunds. This is the requirement at the present moment. But we have also to keep in mind the future increase of the population.

How does this compare with the supply available? What is the estimated supply of milk? During the milk survey which was undertaken by the Agricultural Marketing Department in 1936 the consumption of milk in Calcutta was estimated at five to six thousand maunds daily. About half the supply came from the Mofussil and suburbs and the rest from Calcutta. We have no basis on which to presume that the total quantity of the milk-supply has increased since then ; on the other hand I personally feel that it must have gone

* A talk given to the Rotary Club of Calcutta.

down further due to various factors, especially great loss of cattle life. Even assuming that the quantity of milk consumed is round about the same, it is evident from the foregoing findings that the citizens of Calcutta are getting only one-fourth or one-fifth of what can be said to be adequate supply.

Is the milk supplied pure ? During 1942-43 1,721 samples of milk were examined of which 1,120 turned out to be adulterated, the percentage being 65%. The present situation is even worse than what is disclosed by these figures. I tried to find out if other sister cities are in a better position than ours. In his Report Bombay's Health Officer states—"owing to paucity of sufficient supply adulteration is rampant and the prices of milk have also become prohibitive for the poor....." This remark of Bombay's Health Officer is however significant as I also believe that unless there be adequate supply adulteration can never be checked.

Is the milk safe ? We have not yet come to the stage to think of milk supply in terms of "accredited milk," "T. T. milk" etc. Even leaving out these considerations can we think the milk reasonably safe ? To answer this question we have to take into account cattle hygiene, sanitary condition of the place of milking, sense of sanitation of milkmen, chances of contamination etc. None of these are satisfactory. On the other hand during transit the practice of carrying milk in wide-mouthed vessels with or without any cover, putting of straw, leaves, etc. to prevent splashing and the pernicious habit of dipping filthy hands in the milk by the intended purchasers to test the quality of milk expose the milk to risk of serious contamination. Those of us who pay very high prices for getting milk in nice looking bottles also have it mostly from the same source. This state of affairs could only be improved by enforcing use of milk cans of approved design, vessels of narrow neck with proper cover and with taps at the bottom to draw milk. Besides the question of framing suitable bye-laws in this respect the main difficulty would be to arrange for the cleansing of such vessels. Vessels of this type would require mechanical means of cleansing or some Steam Plant which is impossible to provide for thousands of *goalas* scattered all over the city and also outside the City.

This question of improvement of the milk supply of Calcutta had been engaging the attention of the Corporation as far back as 1910. At that time a Committee was appointed to consider the advisability of establishing a Municipal Dairy Farm and to go into the whole question of milk supply in Calcutta. But nothing seemed to have been achieved at that time.

In 1918-19 the Corporation requested Col. Matson, Asst. Director, Military Farms to report on this question. Col. Matson prepared a Scheme for Municipal Dairy Farm at some distance from Calcutta with a City Dairy estimated to cost Rupees ten lakhs. The farm was to contain about 700 animals of which 400 would be in milk at a time. The daily output was estimated to be about fifty maunds. Col. Matson calculated that it would be possible after allowing depreciation etc. to sell milk at the rate of three seers per rupee. The scheme was considered by the Corporation in 1919 who resolved that as private enterprise had failed it was necessary to establish a Municipal Dairy Farm to improve the milk supply of the city and this would be combined with the scheme for the improvement of the breed of cattle. The scheme had to be kept in abeyance pending amendment of laws giving necessary powers to the Corporation.

In 1921 the Corporation established a special Milk Laboratory in Sir Stuart Hogg Market in order to provide facilities to supervise the milk sold in the market.

Then came the new Municipal Act of 1923 in which necessary powers to establish a Municipal Dairy were provided. The regime of Mayoralty of the illustrious late Deshbandhu (C. R. Das) and his successor Mr. Sen Gupta was the era of all-round improvement in the Corporation. In their eagerness to tackle almost every branch of Municipal Administration the question of milk supply did not escape their attention. In 1925 the Public Health Committee took up

this question of improvement of milk supply in Calcutta and invited schemes from various persons actually doing dairy business. The Committee came to the conclusion that if the city was to have a cheap supply of pure milk, the milk must be produced under natural conditions in the countryside outside the town. The Committee considered that Col. Matson's Scheme which was previously considered by the Corporation involving an initial expenditure of Rupees ten lakhs for a daily supply of 50 maunds was too ambitious having regard to the fact that the total daily consumption of milk in Calcutta at that time was estimated to be about four thousand maunds. The Committee did not think it worthwhile to spend such a large amount to get only a supply of fifty maunds of milk. In order to increase the supply they considered it best to subsidise private enterprises. After going through all the Schemes the Committee accepted one submitted by the Co-operative Milk Society's Union. This Union was a registered body and had 52 Societies at that time in villages outside Calcutta on the E.B.R. I think it is worthwhile to give here some idea about the method of working of this Union. This Union has a number of societies outside Calcutta. Each society has to buy at least one share at Rs. 10 to join the Union and in lieu of each share they can get a loan upto Rs. 100 from the Union. The societies recruit members. To be a member one has to buy a share of Rs. 10 and must possess a cow of his own. Each share entitles the member to get a loan of Rs. 100. The milk produced by the members are collected by the societies and the societies send this milk down to Calcutta to the Union's Office. Here the milk is pasteurised and then distributed.

After consulting Mr. William Smith, the then Imperial Dairy Expert, the Corporation decided to encourage this Union with the following facilities:

(1) A subsidy of Rs. 5,000 and offer of 9 plots of land measuring about 22½ cottahs at the nominal rent of Re. 1 per cottah per year for 10 years.

(2) Loan of Rs. 50,000 without interest for effecting certain improvements, *e.g.*, for introducing sanitary milk cans and vessels, for Pasteurisation Plant and Refrigerating Mechinery, Cold Storage and for constructing a modern dairy building to be approved by the Public Health Committee for handling and storing milk.

Some of the conditions in return for these facilities being—

(*i*) that they should repay the loan of Rs. 50,000 in 5 years

(*ii*) that the Union would arrange to supply not less than 500 mds. of milk daily within 5 years;

(*iii*) that pure milk to be sold by the Union at the following rates : for the first year not less than 3 srs. per rupee, for the second year not les than 3½ srs. per rupee, for the third year 3½ to 4 srs. per rupee;

(*iv*) that the Union would appoint 2 Veterinary Officers or persons holding a recognised diploma in dairy farming for carrying on propaganda work, for familiarising the *goalas* with sanitary rules as to keeping and maintenance of cow sheds and sanitary methods of milking cows and also for helping in the development and organisation of Cooperative Milk Societies in various directions.

Besides these there were also conditions which empowered Corporation Officers to inspect their establishments in Calcutta and also requiring the Society to submit reports regarding sanitary conditions of cattle sheds and dairies situated outside Calcutta. Most of the conditions laid down were fulfilled. But unfortunately the interest of the authorities in this vital question was not sustained and the whole thing gradually drifted backwards.

I have described in detail the decisions of 1925 because the principles then accepted, *e.g.*, arranging supply of milk from outside, helping private enterprises, providing special staff to educate *goalas* in hygienic rules of milking and enforcing conveyance of milk cans, etc. were definite steps in the right direction. Only it stopped far short of the goal.

Now I come to the most difficult part of my task, *i.e.*, suggesting improvements. These suggestions are going to be mere outlines, as they must be at this stage and has to be worked out in detail. We must try to provide for an adequate supply for which we must go further out in the country than contemplated in 1925. The first essential for this would be to arrange for special non-stop milk trains. As far as my information goes milk could be had in plenty and very cheap during normal times in places like Goalando, Serajgunge, Natore and Santahar and towards Murshidabad. These places are also very rich in fish or vegetable or both. We must explore these sources and develop them. In this connection the question of improving the breed and provision of pasture land should be kept in mind. But it is not possible to do so without in the first place providing proper railway facilities. The quantity of milk that is required for Calcutta say 20/25 thousand maunds a day if obtained from four or five directions would certainly be a practical proposition for demanding proper railway facilities. It is for Railway experts to say whether it would be an economic proposition for railways but even if it is not, the citizens of Calcutta, not an insignificant number, about one thirtieth of the total population of Bengal, should demand those facilities from the State in the interest of such a vital necessity like milk.

With Railway facilities available it would be necessary to establish milk centres in those places in the interior for collecting milk, pasteurising it and transmitting in approved milk cans or bottles in refrigerated vans to Calcutta.

Cooperative systems of milk supply have to be developed on the same line as in 1925. The Cooperative System is the most suitable one in the special economic conditions prevaling in our country. But I do not at all suggest that that should be the only system. With the railway facilities available I am confident private dairy farms will also crop up in those places, specially if we can work them out and put them into force soon after the war when there would be no dearth of capital.

Then a Central Milk Mart has to be provided by Corporation with suitable refrigerating arrangements where all the milk from outside will come for final distribution in the city. The strip of Calcutta Corporation land on Circular Road from Cambell Hospital to Dharamtola Street would be a very convenient site for such a milk mart. A milk laboratory should be established at this milk mart with special staff to check the quality which would be more easy and practical than attempting to do anything in that direction with thousands of goalas conveniently changing names and addresses and scattered in the city and outside. With the provision of a Central Milk Mart licensing of places for storing and handling of milk has to be introduced and storing and handling of milk in bulk to be prohibited in places other than the Central Milk Mart.

If this scheme ever materialises it would not only solve this vital problem of milk supply in this Second City of the British Empire but also help the people in the countryside. At the same time it would help to remove one of the greatest sources of nuisance from the City *i.e.*, that of the *khatal* or cowshed. The only way to remove this source of nuisance is to gradually have this source of milk supply displaced by sources from outside. Along with the removal of cattle nuisance flies will also be greatly diminished as cowdung is a very favourite breeding place of flies. If we compare the death rate from fly-borne diseases in Calcutta with that of Bombay it would give us some idea of the magnitude of the problem in that direction too.

		In Calcutta			In Bombay		
		Total deaths		Rate per 1000	Total deaths		Rate per 1000
1.	Enteric fever	852	or	0·40	375	or	0·2
2.	Diarrhœa or Dysentery	2412	or	1·1	819	or	0·5

With all these objects to be achieved I am sure my reader will agree with me that it is certainly worthwhile to make a serious effort in the matter, a co-ordinated effort of the Corporation, Railway authorities and the Government of Bengal. No satisfactory result can be achieved without a co-ordinated effort on the part of all concerned. Among a host of problems awaiting Post-War Reconstruction, this problem of adequate, pure and safe milk for Calcutta ought to get a very high priority.

THE PROBLEM OF LANGUAGES IN INDIA

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STRANGE though it may seem after so much has been said about the problem the question of the medium of instruction is still being discussed. The other day I saw an ably written article on this subject in an educational journal[1] from the pen of a well known educationist of Northern India. It is perhaps high time that we come to a decision on the point. It will save much of loose thinking on the subject which is not uncommon even today.

Let us come to the basic facts of the case. These are, as I see them, first, India is a multilingual country, some of the languages are yet undeveloped and some are capable of being used as the finest vehicles of human expression, be it scientific, philosophical or artistic; secondly, India needs a *lingua franca*, a language of national intercourse; and finally, India also needs a language for international intercourse.

On the issue of the medium of instruction our decision is clear and unequivocal. With certain reservations in the case of small minority groups, (which I shall discuss later on), the mother tongue will be the medium of instruction for all children throughout the educational system right up to the highest stage. There cannot be any half-way house or compromise in this matter; for compromise will spell disaster and nullify all our efforts. Half-hearted measures do no good to anyone. If for example we allow the use of the mother tongue only up to the secondary stage as we are at present doing, though rather tardily, and not beyond that, if in the colleges our boys and girls have to study through the medium of an alien tongue, be it English or Hindusthani, the problem will remain unsolved and will go on troubling us. There cannot be any true education even in the collegiate stage through the medium of a foreign tongue. Such education cannot be intimate, it cannot influence our character and personality; and the collegiate stage is still a formative stage in our life. All those arguments against the use of a foreign medium in the secondary stage are equally and fully applicable in the case of collegiate education and I fail to see the logic of introducing a new medium in the collegiate stage. We do not see that if we are, for example, going to use English as the medium at the collegiate stage we must teach English and teach it well in the secondary stage, and that will mean giving too much time for and undue emphasis on English with the result that more important education through the mother tongue will necessarily suffer. It will be against all sound principles of education. At times I feel that by the use of the English medium at the collegiate stage we are, as it were, taking away with the left hand what we are giving with the right. I do not know of any cogent

[1] The Medium of Instruction at the Secondary stage by Prof. Dewan Chand Sharma in the Macmillan's Educational Bulletin.

reason for using English as the medium in the collegiate stage in the place of the mother tongue. Logically we cannot avoid the position that if it is unsound and unwise to use a foreign language medium in the earlier stages it is equally unsound to use it in the collegiate stage. The arguments that are generally put forward in favour of English are not educational but are really political. Some are in favour of English on, what they suppose to be, utilitarian grounds. They say, we need the knowledge of English for business and commerce, trade and industry, for inter-provincial and inter-national communication and so English must be retained and given prominence to. It is therefore necessary to state clearly the position that English should, in my opinion, occupy in the cultural and economic life and the educational system of this country.

There is nothing inherent in that language which is responsible for its use as a *lingua franca* in India to-day. It is all due to history and to the political prestige enjoyed by that language. There is no reason why Hindusthani may not take its place. Let us not forget that Persian was a sort of a *lingua franca* in the pre-British days. The continuance of the use of English is against our national prestige and so this has got to stop. Hindusthani will be the *lingua franca* of India of tomorrow ; it will be the language of our national intercourse, for inter-provincial political relations and for trade and industry. No one has said that Hindusthani is incapable of being used as such. We have got to accept this position and it would be useless to raise objections (some of them more imaginary than real) against making Hindusthani our national language. Incidentally, it is easier for an Indian to learn an Indian language than a non-Indian foreign tongue like English. A living language is best learnt in the direct method and learning a language is facilitated if the proper environment is created. To an Indian whether southerner or northerner, the environment for learning an Indian language is more familiar and more readily created and maintained than would have been the case if he were to learn English.

If once English is removed from its position of privilege which it enjoys due to its political prestige and if Hindusthani be given a somewhat analogous place, the problem of a national language for India will become much simpler and its solution easier.

But we do not want to do away with English altogether. We want a language for international intercourse and English is the most widely cultivated language in the world. Moreover, a section of the people of this country is familiar with its use. It has also become the mother tongue of another minority group. These are facts of history and they cannot be ignored. It is no good talking of starting with a clean slate. If it is a choice between English and any other foreign language our choice must go to English and English shall be the language for our general intercourse with the outside world.

In this connection it will be useful to clarify certain points involved in the issue. We must realise that only a select few of us will have any real need of and occasion for carrying on intercourse with countries outside India, just as in the case of provinces only a small section of the people of a province will have occasion to be in touch with other provinces. A farmer in a distant village in East Bengal will rarely meet a craftsman say of Delhi or write to him ; and his general education therefore need not try to equip him for such rare exigencies. So he may not learn Hindusthani unless he aspires for a position where such knowledge will be necessary. Similarly with regard to English, only those who aspire to use it either for cultural or utilitarian purposes will be required to study it. Just as our East Bengal farmer need not study Hindusthani so too he need not study English.

Here it is perhaps necessary to indicate clearly at what stage languages other than the mother tongue should be introduced. In the elementary stage, *i.e.* in the first five years in schools, no other language besides the mother tongue should be taught. We cannot make an exception even in the case of the cultural classics of any particular religious community. The introduction of a new language at this stage imposes a heavy burden on the youthful mind and is

against all canons of sound education. Some say that a child learns a foreign language with great fecility and we should take advantage of this fact. A child learns everything with an *apparent* facility ; but this should not be made an excuse for over-burdening his curriculum. Then again, it still remains to be proved that if a foreign language is introduced at a later age its mastery becomes more difficult or the standard of attainment in it suffers. For example, is it a fact that if English (or for that matter Hindusthani) is introduced when a Bengali child is say eight or nine then, for any specific period of time, the amount of learning is greater than it would have been, had the language been introduced a few years later when the child would be twelve or thirteen and when he would attained a greater amount of mental maturity ? One would think that at thirteen or fourteen the motivation for learning would have been better and hence learning easier. For, by that time a child would have mastered the mechanism of expression in at least one language, his mother-tongue. There is something like interference factor in the learning of languages. With age and mental maturity such interfernce definitely decreases. The facility factor of early learning is amply compensated if learning is postponed till comparative maturity. In fact two years' work at a maturer stage will, I am quite sure, equal four years' work at an earlier and less mature stage.

To come back then to the question, when shall the different languages be introduced ? Our answer to this question will be in terms of the educational framework suggested recently by the Central Advisory Board. In the Junior Basic stage the mother-tongue shall be the only language. In the Senior Basic stage Hindusthani will be optional, while at the same stage and for the same age level in the high school it will be compulsory. English will be introduced as an optional language in the high schools only and that too in the second half of the course. By that time the pupils will be about fourteen ; and they will study English for three years till the completion of the high school course. Some high schools may provide for instruction in other modern languages like German, French or Japanese, as alternative to English ; but generally speaking as things are, the majority of our high schools (both academic and technical) will teach English. English and the modern languages will also be alternative to the classical languages which too will be introduced in the fourth year in the high schools.

In the collegiate stage a modern language like English, German, French or Japanese, will be compulsory. For here we are concerned with men and women from whose ranks will generally come the leaders in the different walks of life, leaders some of whom will be responsible for our intercourse with the outside world. They will also furnish the post-graduate workers in arts, sciences and technology for whom a knowledge of a modern European language like English or German or French is essential. While in the collegiate stage therefore provision will have to be made for languages like German and French yet for many years to come English will be the most commonly studied modern European language at this stage.

One word about the English that is to be introduced as a compulsory language in the collegiate stage and as an optional language in the second half of the high school stage. I suggest that it should be Basic English. While because of the maturity of its form of expression Basic English is unsuitable for young children it is quite suitable for the adolescent learners and introduced at these stages it can be easily mastered in three years' time. Those who take up Basic English in the high schools will not take it in the collegiate stage also. There it will be taken up only by those who did not have it in the high school. There will also be provision for normal *i.e.* King's English as a subject of study in the collegiate stage where it will be studied as a literature. It will be open to those who have had Basic English in their high schools.

What has been said with regard to English will be applicable in the case of Hindusthani too. The Hindusthani which will be taught compulsorily in the first half of the high school stage or optionally in the Senior Basic stage will be

of the Basic type. It shall not be literary in character but shall be preeminently practical in nature. Besides this Hindusthani there will be Hindi and Urdu as optional modern Indian languages alternative to English and other modern European languages.

I have so far refrained from discussing the position of the linguistic minorities in this scheme. Their case presents some peculiar difficulties and I shall now discuss this aspect of the question. Linguistic minorities may be either natural or artificial. The Santhals in the Santhal Pargana in Bihar are a natural linguistic minority. They are a big homogeneous group in its natural habitat whose cultural and economic life has assumed a more or less settled form. I mean that except for the normal problems of adjustment they do not have to face any new problem as far as their cultural and economic life is concerned. But when they migrate to a district in Bengal as they have done in Malda or Burdwan their position becomes different. They then become an artificial minority group. The cultural and economic life of this group is in a state of flux. It has to go through a new process of adjustment in a new environment away from their homes with which their connection becomes slenderer and slenderer as years go by. Very often the first one or two generations of these pioneers maintain their old cultural traditions intact but for economic considerations they gradually tend to become bilingual. At home they use their mother tongue but outside they learn to use the language of the majority group whose economic life they have to share. Gradually their culture changes and gradually too the character of their bilingualism changes. They begin to use more and more the language of the majority and less and less their own mother tongue. After some generations perhaps they will be completely assimilated in the body of the majority group and share more fully their cultural and economic life. Clearly the numerical strength of a minority group like this will be the determining factor whether the process of assimilation will be slow or quick.

Another type of an artificial minority group we find in the presence of a handful of Gurumukhi speaking Sikhs or Telegu speaking Andhras in a place like Calcutta. Their case is different from that of the Santhals in a Bengal village in several respects. Firstly, they possess a distinct and well developed culture of their own with which their contact is real and intact. And again their culture is as virile as the culture of the majority group round them. Moreover, their contact with the home culture is going to be maintained in future and normally there cannot be any question of their being assimilated culturally in the life of the majority. But their economic life is a part and parcel of the economic life of the majority group. Thus though culturally they are and will always be a distinct unit, economically they are not, nor will be so in future.

It would appear from the above that the three types of minority groups will have to be treated in three different ways. The main point, however, in all these cases is that the minority must be educated to share as fully as possible the economic if not also the cultural life of the majority. For this reason it becomes necessary that the minority learns the language of the majority. What should then be the medium of instruction in their cases and how many languages will they have to learn? With regard to the natural minority of the first type the problem is comparatively speaking simple. Its children will receive their elementary instruction in their own tongue and in their case the language of the majority group takes the place of Hindusthani and Hindusthani takes the place of English. If they would go higher up they will learn English but otherwise not. So their education is more or less on the lines of that of the majority, that is, it follows the normal and natural course.

But the difficulty comes in the case of the minority groups of the second and third types. Let us take the case of a dozen Bengali boys in Lahore. At home they speak and hear Bengali, but outside their homes everywhere they have to use Urdu. Unless their number be large enough to allow the opening and equipping of a separate school altogether I do not see how it can be possible to educate them through their mother tongue. But provision there must be for the study of their mother tongue while the medium of instruction will be language

of the majority group. A minority group so situated may, if it so desires, start its own school and a school so started may claim aid from the State but the State cannot take entire reponsibility for maintaining a school of this type for obvious economic and administrative reasons.

In the case of a culturally backward artificial minority group like a group of Santhals in the heart of Bengal, naturally the emphasis on Bengali will tend to increase in course of years till the children of the group are linguistically fully assimilated in the larger group. This is a process which appears to be inevitable and our education may not retard the process. For, we must realise once for all that for the health of the nation such assimilation is a necessity. Incidentally, I may mention that when such a group becomes politically conscious and deserves to maintain its separate existence its position becomes analogous to that of the Bengalis in Lahore or the Sikhs in Calcutta. I have already discussed how we shall proceed with regard to them.

In this connection I would like to protest against certain reactionary steps adopted in the education of some of the aboriginal tribes. Their position is in no way different from other minority groups.. In some provinces a movement is being sedulously fostered of separating them from the non-aboriginal majority group. This is being done in some cases by providing an aboriginal group with Roman alphabet for their language and education. This effectively cuts them off from the general cultural and economic life of the province. I have specially in mind the position of the Khasis in Assam.

From what I have said above it would appear that an aspiring youth from a minority group will have to study a second language besides Hindusthani and that in his case Hindusthani takes the place of English. If he has to study English he will do so in the collegiate stage and not earlier. And Hindusthani he studies as an optional subject in the second half of the high school course. For him the provincial language takes the place of Hidusthani. Of course the problem will be simplified where the language of the majority group is Hindusthani. Otherwise he will, if he wants to complete his education up to the University stage, study four languages—his mother language, the language of the majority group round him, Hindusthani and finally English. This will be putting an additional strain on him, but I am afraid it cannot be helped. All we shall have to take care of is that the burden is not placed on unwilling or weak shoulders and at a premature stage. The idea of teaching four languages to a particular child need not be looked upon as being a case without parallel. I remember when I was visiting some schools in Denmark I was told that many of the pupils in the secondary schools there learnt as many as four languages. They studied Danish, they learnt Sweedish, the language of their nearest neighbours, they had to learn German because economically and culturally they were linked with Germany and they studied also English because of Denmark's close trade relations with England. On the top of this some of them learnt another language, a classical language like Latin or Greek. I remember having asked the Principal of a Gymnasium if his scholars did not find it rather hard to learn so many languages and he shrugged his shoulder and said, "How can they help, they have to live." Our minority groups too will have to face the question squarely and accept the facts as they are.

In the world of today some of us are becoming multi-lingual by force of circumstances and our education must make provision for this.

I know I may be accused of having over-simplified the issue ; but there are certain problems about which we have to make up our minds once for all and which call for a bold solution, and the problem of languages is, I believe, one such. Such problems do not admit of a general solution which will equally satisfy every one. In such cases the only sensible course is to accept a solution which will satisfy the majority without doing much violence to the minority and in this paper I have tried to suggest such a solution of the thorny and vexed problem of languages in the education of our children.

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Miscellany

BENOY SARKAR

THE FOLK-WAYS OF EUR-AMERICA

No student of " action patterns " can be blind to the tremendous social reality that some of the traditional complexes are almost immortal and unbreakable in every region and race. These traditions are as a rule integral parts of the primordial blood patterns of birth-marriage-death ceremonies; and they are no less urban than rural in incidence.

Even the " International Jew " of the twentieth century is almost universally sticking to the old *mores*, folk-ways, *Sitten*, customs or *acharas*, no matter under what geographical, climatic, political and economic conditions he may be functioning. The latest and most up-to-date banking, commercial and business practices of the hyper-capitalistic era have not been able to emancipate the Jews from their millennium old ceremonies. The acculturation to the new economic methods and processes or to the new constitutional and political norms has failed, as a rule, to engender an acculturation to new birth-death-marriage patterns. The despotism of *acharas* (customs) among the Jews is extensive and profound.

Even in the mammoth towns, the metropolitan centres, the cosmopolises, the power of the old Jewish customs is virtually intact. The Jewish priest exercises his way as mightily in the urban pattern as in the rural. Pork continues, generally speaking, to be a *tabu* among the richest, most educated, ultra-urbanized individuals or groups of the Jewish faith. Jewish bankers, business magnates, journalists and authors normally visit the special Jewish restaurants for their lunches in the hyper-industrialized sections of the Eur-American cosmopolises. Not that there is any formal or legally sanctioned sentiment among Christians against Jews eating with them at the same tables. But the Jews themselves are by *acharas* compelled to avoid meals in which meat and butter are eaten together. On Christian tables, however, be it observed, such meals are normal.

JEWISH MORES

Among the Jewish *acharas* must be mentioned the custom of having the animals for food killed by special butchers. Jews do not want the blood to be wasted. The meat of animals slaughtered in the Christian way is a *tabu* to them.

It must not be overlooked that there have been attempts at social reform among Jews as among Christians and others. Families such as do not care to observe the *mores* of the Old Testament are therefore to be found in many villages and towns. But the tenacity of the tradition is a most astounding fact. It proves how superficial is the science that tries to explain culture-patterns monistically by economic forces. No less superficial is the ideology found to be when it seeks to account for social metabolism, the transformation of patterns, and the initiation of change, progress or revolution exclusively by a change in the methods of production or distribution. The processes and patterns of Jewish social life demonstrate that lags or distances of profound character between the economic complex and the other complexes are some of the permanent facts of interhuman evolution and cultural dynamics. It is demonstrated at the same time that it is not indispensably necessary to change the *acharas* in order to be capable of acculturation to industrialization, capitalism, urbanization, democracy, socialism or other forms of modern freedom.

The Jews of Russia and Poland are known to be very orthodox. But even under the liberal socio-cultural ecology of Protestant Prussia and hyper-capitalistic America they do not shed their orthodoxy. The Jewish feasts of Tabernacle and Passover are celebrated as regular *acharas* nearly half a year after each other in the villages and towns of the Old and the New Worlds. The Atonement Day (Fast Day) as well as the New Year's Day come within a few weeks of each other in the Jewish calendar which follows the moon. Like the Hindu and Muslim festivals, the Jewish also do not have any fixed solar dates. But the days, whenever they may fall, are as holy among the Jews of urban as of rural areas.

CHRISTIAN CUSTOMS

The Christians of Eur-America are not less subject to this despotism of customs and ceremonies than are the Jews. The most scientific and the most capitalistic Christian families of the world have not yet been able to bid adieu to their most primitive birth-death-marriage *samskaras* (ceremonies). No dose of hyperurbanization has succeeded in serving as an effective solvent of the old and medieval *mores* in the Christian world. There is hardly any rural-urban sociology in this field of socio-cultural life.

The Christians of no denominations, Roman Catholic, Greek Church or Protestant, have yet renounced the *samskara* of baptismal ceremony in order to demonstrate their modernism and acculturation to the industrial economy or the scientific attitudes to nature and the universe. Italians like other Catholic boys and girls at the age of 7-9 still observe the *samskara* (ceremony) of the holy communion. Even in the most industrialized bourgeois families the children's prayer on this day is like the following: *O Spirito di verità o di giustizia venite nell anima mia e irradiatela colla Vostra luce celeste* (O Spirit of

truth and justice, enter my soul and illuminate it with Thy celestial light). This is as common in America as in Europe.

This ceremony may be somewhat compared to the *upanayana* of the Hindus at the age of 5-8. At this *samskara* which is the initiation of the child to educational discipline and career the Hindu pupil prays to Agni (Fire) as follows: "May I be separated or liberated from untruth and realize the state of truth. May I be rid of undisciplined conduct and may discipline grow into my life."

The Catholics likewise have not yet given up the custom of the confirmation which comes at the age of 10-12. These are socio-religious ceremonies confined to the family. But relatives and friends participate in these festivities.

Then there is the purely social, *i.e.*, non-religious "opening party." Christians of all denominations as well as Jews observe this *achara* which consists in introducing girls at 17-18 to the society. For girls, again, betrothal or engagement is a regular ceremony observed normally throughout Eur-America.

MARRIAGE AMONG EUROPEANS

Marriage continues still to be a religious ceremony among Christians and Jews in spite of the almost universally introduced legal compulsion as regards civil marriage. Either before or after the registration of marriage at the government or municipal office, church marriage is solemnized in every decent family. No amount of modernization in capitalistic *mores* has succeeded in militating against the survival of religious marriage even among Protestants.

The civil law and the family code of Soviet Russia have but sought to acculturate the Russian men and women to the modern folkways of Western Europe and America, as say Patouillet and Lambert in *Les Coues de la Russie Sovietique* (Paris, 1925). It was unthinking propaganda that condemned the introduction of civil marriage in Soviet Russia as tantamount to that of communism in women. Students of social science are no longer bamboozled by that mischievous anti-Bolshevism. But to what extent the religious ceremony at home and church in connection with marriage has been effectively outlawed on account of the Sovietic condemnation of religion as the opium of mankind should be an item for objective statistical investigation. Among the Roman Catholics of France, Italy, Spain, Austria, Rhineland, the U.S.A. and Latin America the feeling continues to prevail that a mere civil marriage is abominable like companionate marriage, trial marriage and so forth, and is alleged to imply virtually prostitution.

Round the World

Notes on Scientific and Cultural Progress in Turkey

S. K. CHOWDHRY, M.A. (CANTAB.)
Calcutta University

In the New Turkey, which is truly a 'New World' (*Yeni Dünya*), scholars are actuated by the deeply patriotic motive of interpreting the historical records and archives not only from a desire of unravelling the Past but also in making Turkish History and Turkish Archaeology produce a feeling of intense self-respect and self-sufficiency in the Nation. The Historical Sciences, in the words of Atatürk, must give the *Türk Milleti*—the Turkish People—self-respect. No doubt this subjective attitude has been responsible for a number of intellectual *faux-pas* but nevertheless it has created a tremendous and wide-spread interest and activity in the investigation and propagation of Turkish Culture.

Deep and passionate feelings have been aroused in the minds of Turkish patriots who have studied the history of their country. In a land still passing through the throes of a National Revolution dispassionate writings are rather rare; national pride surmounts everything and the *Pax Turcica* in the past as well as in the present is invoked by its votaries and behind all this

there is a purpose. Fear of other nations must be eradicated and Turkey must stand erect in this world. As the Turkish poet Sabri Djemil has written :

" Besh bin yillik Tarikhim,
Sharka Gharbe ün saldi,
Ben ezelden Fatihim,
Jihan benden Nur aldi."

" Five thousand years of History are mine,
Our sway spread from East to West,
My victory is a heritage from my ancestors,
The World received its Light from us."

(I)

Local Histories

This intense patriotism produced a craving for knowing more about local conditions and local "cultures," above all about rural and urban social and economic cadres. The following list will give some ideas of this type of work. The term " local histories " has been used in the widest possible sense. These regional histories are extremely valuable for a proper understanding of the New Turkey.

Name of Author.	Book and Region Described.	Date of Publication
		A.D.
1. Khalil Edhem ...	(Kaisariya. *Kaiseriye Shehri*: The City of Kaisariya).	1918
2. Hüseyn Hilmi ...	Sinope. (*Sinop Kitapleri*: The Inscriptions of Sinope).	1923
3. Süleyman Fikri ...	Antalya	1924
4. Mehmet Behget ...	Kastamonu	1925
5. Mübarek Ghalib ...	Ankara. (*Ankara Shehri*: The City of Ankara)— 2 volumes.	1928
6. Ismail Hakki ...	Sivas. (*Sivas Shehri*: The City of Sivas)	1928
7. Mehmet Yusuf ...	Konya	1930
8. Ismail Hakki ...	Kütahya. (*Kütahya Shehri*: The City of Kütahya)	1932
9. Ali Kamali ...	Erzindjan. (*Erzindjan Shehri*: The City of Erzindjan).	1932

A healthy civic life is the main feature of Anatolia. As in the Middle Ages, so to-day the provincial towns represent a strong, patriotic corporate existence. The regional histories shewn above bring this fact clearly into prominence.

(II)

The Study of Folk-Lore

Dr. Riza Nour (a Turkish Scholar residing in Egypt), Abdülkadir Bey of the Government Department of Antiquities and others have assiduously combed

out archives for the purpose of discovering Pre-Islamic Turkish Epics and Ballads. The *Oguz Namé* (a Pre-Islamic Turkish Epic dealing with the life of Oguz-Kagan, the Eponymous Hero of the Turkish Race), the Ballad (*Destana*) of Dede Korkut, the Ballad of the Islamic Hero : Baṭṭal Ghazi, have been edited. That so much has been tackled in such a short span of time—barely 20 years—is indeed remarkable and worthy of emulation by other Asiatic nations.

* * * *

(To be continued.)

The Domination of the ' Periphery ' over the ' Core '—

The relative pre-eminence formerly enjoyed by the Powers of Continental Europe have now been reduced. " The centre of political gravity (according to an article in Current History, August, 1944 Issue) has shifted from the European core to the Transoceanic world periphery." Eric Fischer's interesting book " *The passing of the European Age* " also has this view as its main thesis. The book, however, does show a certain amount of unctuousness at the possible " degradation " of Continental Europe.

Other writers—mostly European, have often likened Europe to a "huge, decaying, mining camp," buttressed up somehow on the fat prizes derived from primary producers, *i.e.*, the colonies. From another point of view, indeed, Europe is nothing more than an over-congested peninsula of Asia or rather of the Eur-Asian Continent.

During the past half century the shift of emigrant populations from Europe to America has been quantitatively important. The ' Poles,' Germans, Lithuanians, and other peoples of Central and Western Europe had flocked in large numbers to their *El-dorado:* America. Those were the spacious days when passports and visas were not required. The Jews—' the Chosen People '—also found a ' *champ ouvert pour leurs talents* ' in the New World. They escaped from the *pogrms* of Czarist Russia to the " streets paved with gold " of the U.S.A. ' God's Own Country ' housed 'God's Chosen People.'

The present war has hastened migration. In this *Orbis Terrarum* Europe has dwindled into dwarfish stature, faced on the West and on the East by colossi nations. Russo-Asia and America size up the 'dwarf.' Nothing is left but malignity.

China's Housing Needs—

According to data published in a recent issue of the ' Far Eastern Survey ' (published by the American Council, Institute of Pacific Relations), to rehouse the war refugees of China approximately 12,000,000 new homes will be needed. The Chinese have formed a vast scheme calling for the erection of simple structures 13×16 feet and 12 feet high, of wooden framework with walls and roof of Chinese materials, and floors of concrete. The scheme is simple, without any elaborate details and suited to the needs of the moment. The magnitude of war refugees may also be gathered from the figure of new houses to be constructed given above.

The Scourge of Malaria—

The Biologist in assigning causes for the degeneration of the Roman people and the decay of the Roman Empire would seize upon the fell disease of Malaria as an important cause. In the year 1907 a small book was issued from the University of Cambridge under the title " *Malaria—a Neglected Factor in the History of Greece and Rome.*" The main body of the book was written by Mr. W.H.S. Jones, a historical scholar of St. Catharine's College, Cambridge: Sir Ronald Ross, F.R.S., at that time the greatest living authority on Malaria, was one of the contributors. The authors tackled History from the standpoint of Biology and described how Disease may destroy a Civilisation. The argument which may issue, then, from the modern scientific study of the historical evidence is that a factor in the fall both of Greece and of Rome may have been the introduction of this terrible disease, Malaria. It is also well-known that the buoyant and healthy Gothic tribes—Visigoths and Ostrogoths—who overspread the plains of Lombardy in N. Italy and the marshlands of the ' *campagna Romana* ' in Central Italy in the 5th century A.D. lost all their freshness as they fell victim to " marsh-fevers and pestilences " (another name for Malaria). The Early Medieval Italian Chroniclers speak of the ruddy Germans becoming sallow in the fever-infested plains of Central Italy. Indeed, throughout the Middle Ages Rome was dreaded by her invaders on account of Malaria. *Ferdinand Gregorovius* the greatest authyrity on the History of Medieval Rome and the author of innumerable volumes entitled " *Geschichte der Stadt Rom* " also bears witness to this " *morbus turpis et infelix* "—" this shameful and evil disease." After all, Frederick Barbarossa's armies were decimated by Malaria. There are other historical examples too numerous to mention here.

We in Bengal face to-day this dreadful scourge which, if uncheeked, will surely result in a disaster of the first magnitude for the Bengali Race. Already Malaria is an old enemy and has produced torpor and mental and physical decrepitude in our race. Decadence, Degeneracy and Race-Suicide face us, if we remain apathetic to this evil. Providence may help us but mosquito-control measures such as, the draining of marshes, the cleaning ponds and tanks, the free

sale of unadulterated quinine and the lowering of the prices of those food-stuffs which are necessary for increasing resistance to this disease, will help us more. The fight against Malaria calls for united action—far above the plane of factiousness and inter-departmental jealousies. This obnoxious disease which drove away Attila the Hun from Italy has cast a shadow over the once smiling Province of Bengal. Already the Metropolis of Calcutta has fallen a prey. The citizens must rise to their full stature and undo the work of this pestilence which has followed in the wake of the Famine of last year. Apathy in these perverse times is worse than a crime.

A Decent Burial—

President Roosevelt has been re-elected for a fourth term and the Monroe Doctrine has been given a decent burial. The successful presidential election reveals a definite break with traditional isolationism. The implications are clear; America will now engage more strongly than ever in " global power-politics " and will claim a share in *Weltmacht*. The death of Wendell Willkie and the " swan-song " of Dewey represent a ' division of subject ' in U. S. politics—a point of departure as well as of arrival.

A National Insult—

Actuated not so much by *Wanderlust* as by dire economic necessity, Indians have migrated in the past to various parts of the globe—from Fiji to South Africa. To some places, as in Mauritius, East Africa (Kenya) and South Africa they have gone as traders, whilst to others (such as Fiji) as indentured labourers. Nowhere is their lot more terrible and tragic than in South Africa, the centre of racial arrogance and prejudice. South Africa, in its detestable, unnatural treatment of Asiatic peoples is a veritable plague-spot, which in a more civilised age would have been demarcated off from all decent nations by a " *cordon sanitaire.*" South African politics is not politics but a semi-refined type of ' hooliganism ' camouflaged by so-called constitutional acts and bills. The South African Boers and Englishmen—there is very little to choose between them—always raise the cry of " the white race in danger " like the late Kaiser Wilhelm II's " Nations of Europe, beware of the Yellow Peril." All this is nothing else than a decadent ' antediluvianism ' which is a menace to all decent people in the 20th Century.

The South African treatment of Indians has been justly regarded in this country as a national insult. In the recent debate in the Central Assembly member after member said all that they felt about this hypocritical and unctuous member of the British Commonwealth of Nations. Even the Leader of the House—Sir Sultan Ahmed and the Commonwealth Relations Member—Dr. Khare came down from their pontifical heights and expressed their strong indignation. It now remains to be seen what will really be done. Indians must be protected.

Reviews and Notices of Books

Gandhi's Wisdom Box.—Edited by Dewan Ram Prakash. Published by Dewan's Publications, Lahore. Second Impression. Pp. 112. Price Re. 1-8.

The editor has brought together within the compass of a small volume the most striking pronouncements of Mahatma Gandhi on Political, Economic, Social and Theological problems. The book opens with his statements on British rule and the Constituent Assembly and passes on to Independence and Democracy, the Princes and the Indian States. Gandhiji's views on the efficacy of prayer, meaning of Theology and the right attitude of Man to God stand side by side with the application of religious ideas in our every-day life in the form of Ahimsa, Satyagraha and the removal of untouchability. Quotations from the writings of Gandhiji on hand-spinning and Khadi also find a place in the volume. The selections are representative. An improvement suggested is that the sources of all the extracts should be indicated in the next edition.

Tagore and his Life Campaign.—By R. I. Paul. Pubished by the Tagore Memorial Publications, Lahore. Second Revised Edition. Pp. 91. Price Re. 1-8.

The author who has given a connected account of the life of Bengal's Poet-Laureate has divided the life of his hero into three parts—1861 to 1888, 1889 to 1913 and 1914 to 1941. Though it is probable that this will not find the approval of many of Tagore's admirers, it is nonetheless true that such a division facilitates the task of the biographer. We have here and there extracts from important interviews between Tagore and his eminent contemporaries as also from his statements and writings.

H. C. MOOKERJEE

India Builds Her War Economy.—By P. C. Jain, M.A., M.Sc. (Econ.), London, Lecturer in Economics at the University of Allahabad. Published by Kitab Mahal, Allahabad. 1943. Pp. 234. Price Rs. 3-8.

After a preliminary survey of joint stock enterprises, cottage and small scale industries, stock exchange operations and foreign trade to which about half the book is devoted and which is commendable on account of both completeness and brevity, Prof. Jain discusses such immediate problems created by the war as sterling repatriation, India'a war finances as revealed in our war budgets (where it is noteworthy that he has preserved his detachment), inflation, price-control and rationing. In the last chapter on post-war reconstruction our author after admitting the speculative nature of such conclusions as might be arrived at, discusses post-war unemployment which certainly would be our most pressing problem when demobilisation is commenced and in that connection has some practical suggestions to offer.

What the reviewer likes in the book is the clarity with which the economic problems have been treated and this, the result of a thorough grasp of the subjects handled, ought to make the book welcome to the general reader. He will find special interest in the remarks on the cause and remedy for inflation, war finance, the utility of foreign capital and the reasons for the failure of price control.

H. C. MOOKERJEE

A Week with Gandhi.—By Louis Fisher. Published by George Allen and Unwin, Ltd., London. 1943. Pp. 122.

This is a diary of a week spent by the author in June, 1942, in the Sevagram Ashram, Wardha, where he not only lived exactly like the members, thus enjoying exceptional opportunities of familiarising himself with its daily life but also had interviews every day with Gandhiji. In the course of these interviews, he put all sorts of questions bearing on the economic and political future of our motherland to our great national leader and obtained some idea as to how he would like to see them solved.

The value of this small book lies on the light it throws on the " Quit India " slogan as regards its bearing on the defence of India against Japanese aggression. As such it is perhaps one of the best answers to the charge laid at the doors of Gandhiji that he is pro-Axis in his outlook. It is also equally valuable as showing that he is aware that even if the British withdraw, India is not likely to have the type of social, economic and political organisation, which he has been advocating continually and vigourously for over a quarter of a century, in fact from the time he wrote his "Hind Swaraj."

The breezy journalistic style which makes the study of the book effortless has been used by the author to convey to the Western reader firsthand information on many controversial matters and as such it must be welcome not only to every admirer of Mahatma Gandhi but also to those others, who while unable to see eye-to-eye with him in every matter, respect him for his high courage, his genuine patriotism and his sterling goodness and who therefore feel pain when they see propaganda conducted with the clear purpose of discrediting him in the eyes of the world and are helpless to prevent it. Fisher's book has done Gandhiji a great service by describing him as he appeared to o ne who, while respecting him, had no reason to paint him as a superman.

H. C. MOOKERJEE

Sir Sikander the Soldier-Statesman of the Punjab.—Foreword by Sir Bertrand Glancy, Governor of the Punjab. Published by the Institute of Current Affairs, Lahore. Pp. 74. Price Re. 1-4.

The first part of this book written by Prof. Lajpat Rai Nair gives an account of the life of Sir Sikander. In the second part we have appreciations of the late Premier of the Punjab as soldier, administrator and parliamentarian, patriot, statesman, as one above communalism and as a man of action. The third and last part consists of four appendices two of which possess all-India interest—the Sikander-Jinnah pact and the Sikander regional schemes aiming at the preservation of Indian unity.

The two impressions left on the reader are that this great Punjabi was responsible for laws which removed some of the disabilities under which the rural folk who generally belonged to his community laboured and also for other legislative measures which penalised the urban folk, generally non-Muslims. Naturally enough, these won him both friends and enemies. One of the contributors, Raja Narindra Deo, has gone even so far as to suggest that these laws could be passed only because of a solid Muslim block in the legislature.

Sir Sikander's loyalty to Britain has been explained as being due to conviction but also to his recognition of the fact that the days when a nation could stand alone are gone for good.

While there are some who maintain that this leader of the Punjab was really non-communal, others are equally vehement in ascribing his concern for the rights of the minorities to the desire of keeping the influence of his party unimpaired.

One of the merits of the book is that it has painted Sir Sikander as he appeared to both his friends and critics.

It has to be added that we are told in the biography that Sir Sikander died at the age of 50 and by one of the contributors on page 51 that he enjoyed his friendship " well over half a century," which seems rather odd.

H. C. MOOKERJEE

Prosody through the Eyes and Rhetoric.—By Prof. B. S. Chowdhury, M.A. New Book Stall, 9 Ramanath Majumdar Street, Calcutta. Re. 1.

It is evidently the intention of the writer to help Indian students of English to get an idea of prosody and rhetoric, a better idea than is now possible, even though the course is included in the syllabus for Intermediate Examinations in our Universities. As our students are handicapped in their pronunciation of English, they have to be cautioned in placing accents properly. The obvious thing, of course, is to learn the sounds through the ear; teachers whose pronunciation of English is correct are therefore a necessity, and some help may also be given through linguaphone records, and the first years of English teaching are the most suitable period for the purpose.

Prof. Chowdhury, however, offers to teach prosody through the eyes : a procedure of doubtful value, but let us make the most of what has to be, under the circumstances, a bad bargain. The right type of teachers may be very difficult to find, and linguaphone records are costly. If things to be learnt could be reduced by rule into a formula, it might help those students who cannot find a way out of the impasse. The writer has deduced 'rules' of accentuation and with their help he first proceeds to deal with prose passages. Such exercise will surely ensure a fair amount of accuracy in scansion, will eventually guide the ear too, for that is where he wants to lead his students, they must learn prosody through the ear, but the 'eye' will serve to guide and confirm.

Two-thirds of the book deal with prosody; the rest is taken up with rhetoric. The author has appended mnemonic trees to each chapter, making revision work easy, and there are Calcutta University questions (1933-43) also at the end of the book for students to answer on rhetoric. But the author has put more energy into the prosody portion; and his book deserves a fair trial in institutions handicapped in teaching prosody to 'Indian students,' specially because he has been satisfied with the experiments he has made on his students.

P. R. SEN

On Vadavali by Jayatirtha.—Translated into English by P. Nagaraja Rao, M.A., Benares Hindu University.

We appreciate the publication of this standard work of Jayatirtha by the Adyar Library. Jayatirtha is a great dialectician of the Madhva school of Vedanta. The Madhva school is the representative of an uncompromising Dualism or Pluralism. Without the Commentaries of Jayatirtha the works of Madhvacarya are not of real help towards the understanding of the Dvaita standpoint. To Jayatirtha chiefly belongs the credit of raising the Dvaita doctrine to a status of high prominence in the hierarchy of Indian Philosophical Thought. Jayatirtha is the greatest among the direct disciples of Madhva. So far as his mission of revealing his master's thought is concerned he can be adequately compared with Anandagiri who through his illuminating commentaries has popularised the doctrine of his great teacher Sankara. But Jayatirtha is more than a commentator. In his constructive conribution to the school that he represents and to the general fund of Indian philosophical wealth he yields to none. He is equally efficient in parrying the blows of the enemy and in carrying sallies in to the enemys camp. Besides his commentaries on his teacher's works, Jayatirtha is the author of two independent treatises, Pramānapaddhati and Vādāvali. The former is generally constructive in character; it formulates the epistemological foundation of the Dvaita Vedanta. In this respect it has a parity of position with the Vedanta Paribhāsā of Dharmarājādhvarīndra. Vādābali is a destructive work. It is full of excellent polemics against the Advaita doctrine of Māyā. As a polemical tract it lays the foundation of the geat dialectical work, Nāyāmṛta of Vyāsarāja

The Madhva school rose in stubborn opposition to the Advaita school of Sankara to whom Idealistic Monism is the life breath of Vedanta. The reality of the sense-given world is vouchsafed by commonsense of the commonplace man and we are not entitled to reject the commonsense view so long as we do not come across any serious logical contradiction in it. Sankara holds that the world of relational differences is as her appearance because the Metaphysical status of difference is logically incomprehensible. Between what is absolutely real and what is absolutely unreal the Advaitins formulate a third principle of indeterminateness (*anirvacaniyatva*), *i.e.*, the possibility of a subsistence as being characterised neither by reality nor by unreality. This principle which underlies the manifold appearances is called Maya. Now if the concept of Maya is plainly negative it is metaphysically impotent. Hence the Advaitins harness their efforts at proving the positive character of Maya. But it should be borne in mind that the emphasis on positiveness is necessary to bring home the want of negative character. Thus the principle of Maya or Avidya is ultimately neither positive nor negative. Neither it is both at once. Hence it is after all indeterminate. The world that appears has only epistemological reality. But what is only epistemologically real cannot be called metaphysically either real or unreal. So the illusoriness of the world means the want of either existence or non-existence, reality or unreality in it. Thus the Advaitins here do not care for the law of the excluded middle though they are careful about the law of contradiction.

Against this doctrine of the illusoriness of the world the Dvaitins press forward the view of commonsense realism. They hold that the subsistence of a principle sandwitched between the real and the unreal, but partaking nothing of the either is logically impossible. The law of the excluded middle has no reason to be shaken off. In Vadavali Jayatirtha takes up the standpoints of the Advaitins one by one and refutes them piecemeal. He has been marvellously successful in his achievements from his own standpoint. Since there is no word of finality in philosophy none can say that Jayatirtha has completely refuted the Advaita doctrine. It is enough that Jayatirtha has shown a stupendous skill in logical manipulation of the problems he has faced.

The book under review comes out with an excellent English translation given point by point below the original Sanskritic text. The translator has done his job with credit. The copious notes he has added at the end are really an illuminating summary of the entire work. His inroduction is also highly interesting. It shows in main the problems with which the work deals and thus equips the reader with a preliminary idea of the work which he undertakes to read. The analytical table of contents is excellent.

As regards the foreword of Dr. Kunhan Ray we beg to differ from him when he presents a seeminghly catchy view in the following statement :—

"But the doctrine of Sankara did not continue in its purity. The emphasis was slightly shifted. The illusory nature of the world and not the illusory nature of difference in the world became the chief point in Advaita. But to Sankara, the word "freed from difference" is the reality ..... Sankara was as much a realist as Madhva. ....." what we plainly understand is this, To Sankara and his followers, what is called by us the 'Universe' is really the multiverse. The 'universe' loses its substance if the plurality is denied in it. We never know that, according to Sankara, beyond the manifold nature of appearance there is another real universe which is not a relational construct. Such a characterless universe will be only another name of the absolute Brahman, pure and simple. Does the learned Doctor mean to say that, according to Sankara there is the absolute Brahman together with an absolute positive universe other than the appearing plurality of relational differences. Such view is nowhere traceable in any work of Sankara. Hence to say that Sankara holds that the world freed from difference, *i.e.*, an absolute positive universe, is the Reality and that hence Sankara does not subscribe to the view of the illusoriness of the world, is simply unintelligible. What is absolutely positive and real is only the Brahman and what we mean by universe is meant by Sankara to be a compact multiverse of manifold relations and differences. So to deny difference is to deny the reality of the universe, *i.e.*, the illusoriness of difference is the illusoriness of the universe. This is the plain meaning of Sankara and and his followers. We do not think that there is any difference on this point between Sankara and his later followers.

We expect a warm reception of the book under rview from the learned public interested in Sanskritic Culture. The get-up of the book is excellent and the printing fine.

ASUTOSH SASTRI

Ourselves

CALCUTTA UNIVERSITY LIBRARY

The following are some of the recent important additions to the University Library Collections :—

"Appearance and Reality" by F. H. Bradley (Oxford Univ. Press); "Contemporary Schools of Psychology by R. S. Woodworth (London, Methuen, Publd. 1937); "The Six ways of Knowing, a critical study of the Vedanta Theory of Knowledge" by D. M. Datta (Allen & Unwin, London. Publd. 1932); "The Schools of Vedanta" by P. Nagaraja Rao—with a foreword by Sir S. Radhakrishnan (Bharatiya Vidya Bhavan, Bombay, Publd. 1943); "Problems of Philosophy" by G. W. Cunningham—with a foreword by Viscount Haldane (Harrap, London, publd. 1936); "The Principles of Philosophy" by H. M. Bhattacharya; "A Critical History of Greek Philosophy" by W. T. Stace (Macmillan, London, publd. 1941); "The History of the Reformation of the Church of England" Edited by Gilbert Burnet; "Economic Development of Modern Europe" by F. A. Ogg (Macmillan, New York, publd, 1941—revised edition); "A Brief Memorandum Outlining a Plan of Economic Development for India" by Purushottamdas Thakurdas and others (Bombay, 1944); "The Economics of Imperfect Competition" by Joan Robinson, (Macmillan, London, 1942); "The Pillars of Security and other War-time essays and addresses" by Sir William Beveridge (Allen & Unwin, London, publd. 1943); "Nationality in History and Politics,—a Study of the Psychology and Sociology of National Sentiment and Character" by Frederick Hertz (Kegan Paul, London, publd. 1944); "The Ideal Foundations of Economic Thought—3 essays on the Philosophy of Economics" by W. Stark (Kegan Paul, London, publd. 1943); "Prosperity and Depression—a theoretical analysis of cyclical movements" by Gottfried Haberler (League of Nations, Geneva, publd. 1941); "The Industrial Worker in India" by B. Shiva Rao (Allen & Unwin, London, publd. 1938); "Fabian Socialism" by G. D. H. Cole (Allen & Unwin, London, publd. 1943); "Industrial Organisation in India" by Dr. P. S. Lokanathan (Allen & Unwin, London, 1935); "Cabinet Government" by W. I. Jennings (Cambridge University Press, 1937); "A Survey of Russian History" by B. H. Sumner (Duckworth, London, pnbld. 1944); "Forty Years in China" by Sir M. Hewlett (Macmillan, London, publd. 1943); "Russia at War" by Ilya Ehrenburg (Hamish Hamilton, London, publd. 1943); "India Unreconciled, a documented history of Indian

political events from the crisis of August, 1942 to February 1944, 2nd. Ed. (Hindustan Times, New Delhi, 1944); " A Short History of International Affairs, 1920-1939 " by G. M. Gathorne-Hardy (Oxford Univ. Press, 3rd Edn. publd. 1942).

THE COATES MEDAL FOR 0938

The Coates Medal for 1938 has been awarded to Mr. Harendranath Mukherjee, B.Sc., M.B., D.I.C. (Lond.), Lecturer in Bio-Chemistry in the Carmichael Medical College.

DELEGATE OF THE UNIVERSITY OF CALCUTTA AT THE SILVER JUBILEE CELEBRATIONS OF THE PATNA UNIVERSITY

Dr. Syamaprasad Mookerjee, M.A., B.L., D.Litt., LL.D., Barrister-at-Law, M.L.A., will represent the University of Calcutta at the Silver Jubilee Celebrations of the Patna University.

REPRESENTATIVES OF THE CALCUTTA UNIVERSITY AT CONFERENCES

Prof. J. P. Niyogi, M.A., Ph.D. (Lond.), University Professor of Economics, has been appointed Official Representative of the University of Calcutta at the Indian Economic Conference to be held at Delhi during the next Christmas

Dr. Indubhushan Banerjee, M.A., Ph.D., has been appointed Official Representative of the University at the Indian History Congress to be held at Madras during the last week of December, 1944.

Mr. Anathnath Basu, M.A. (Lond.), T.D. (London), has been appointed Official Representative of the University at the All-India Educational Conference to be held at Cawnpore during the last week of December.

Official Notifications, University of Calcutta

Orders of the Vice-Chancellor and Syndicate of the University of Calcutta

It is hereby notified for general information that under section 22, read with sub-section (3) of section 21, of the Indian Universities Act, 1904 (VIII of 1904), the Governor is pleased to order that, with effect from the commencement of the session 1944-45, the Radhakanta Handiqui Girls' College, Gauhati, shall be affiliated to the Calcutta University in Bengali (Vernacular) and in Assamese (Second Language) to the B.A. (Pass) standard with permission to present candidates for the examination in those subjects from the year 1946 and not earlier.

Notification No. C. 45/Affl. J. CHAKRAVORTI.
Senate House, the 5th July, 1944. *Registrar.*

It is hereby notified for general information that, under section 22, read with sub-section (3) of section 21 of the Indian Universities Act, 1904 (VIII of 1904), the Governor is pleased to order that, with effect from the commencement of the session 1944-45, the Presidency College, Calcutta, shall be affiliated to the Calcutta University in Statistics to the B.A. and B.Sc. (Pass and Honours) standards with permission to present candidates for the examination in the subject from the year 1946 and not earlier.

Notification No. C. 39/Affl. J. CHAKRAVORTI,
Senate House, the 7th July, 1944. *Registrar.*

It is hereby notified for general information that, under section 21 of the Indian Universities Act, 1904 (VIII of 1904), the Governor is pleased to order that, with effect from the commencement of the session 1944-45, the Asansol College shall be affiliated to the Calcutta University in the undermentioned subjects to the I.A. standard with permission to present candidates for the examination in those subjects from the year 1946 and not earlier :—

English, Bengali (Vernacular), Hindi (Vernacular), Urdu (Vernacular), Sanskrit, Logic, History, Elements of Civics and Economics, Mathematics, Commercial Arithmetic, Elements of Book-keeping and Commercial Geography.

Notification No. C. 42/Affl. J. CHAKRAVORTI,
Senate House, the 7th July, 1944. *Registrar.*

It is notified for general information that, under section 22, read with sub-section (3) of section 21, of the Indian Universities Act, 1904 (VIII of 1904), the Governor is pleased to order that, with effect from the commencement of the session 1944-45, the Hindu Academy, Daulatpur, shall be affiliated to the Calcutta University in the undermentioned subjects to the standards stated against them, with permission to present candidates for the examination in those subjects from the year 1946 and not earlier :—

I.A. & I.Sc.—Biology. B.Sc. (Honours)—Chemistry.

Notification No. C. 27/Affl. J. CHAKRAVORTI,
Senate House, the 8th July, 1944. *Registrar.*

It is hereby notified for general information that, under section 22, read with sub-section (3) of section 21, of the Indian Universities Act, 1904 (VIII of 1904), the Governor is pleased to order that, with effect from the commencement of the session 1944-45, the Carmichael College, Rangpur, shall be affiliated to the Calcutta University in Biology to the I.A. and I.Sc. standards with permission to present candidates for the examination in the subject from the year 1946 and not earlier.

Notification No. C. 30/Affl. J. CHAKRAVORTI,
Senate House, the 8th July, 1944. *Registrar.*

It is hereby notified for general information that, under section 22, read with sub-section (3) of section 21, of the Indian Universities Act, 1904 (VIII of 1904), the Governor is pleased to order that, with effect from the commencement of the session 1944-45, the Srikail College, Tippera, shall be affiliated to the Calcutta University in Arabic to the B.A. (Pass) standard with permission to present candidates for the examination in the subject from the year 1946 and not earlier.

Notification No. C. 36/Affl. J. CHAKRAVORTI,
Senate House, the 8th July, 1944. *Registrar.*

It is hereby notified for general information that, under section 21 of the Indian Universities Act, 1904 (VIII of 1904), the Governor is pleased to order that, with effect from the commencement of the session 1944-45, the Kumudini College, Tangail, shall be affiliated to the Calcutta University in the undermentioned subjects to the standard stated against them, with permission to present candidates for the examination in those subjects from the year 1946 and not earlier :—

I.A.—English, Bengali (Vernacular), History, Elements of Civics and Economics, Logic, Bengali (Second Language), Sanskrit, Arabic, Persian, Mathematics, Commercial Arithmetic and Elements of Book-keeping and Commercial Geography.

Notification No. C. 36/Affl. J. CHAKRAVORTI,
Senate House, the 10th July, 1944. *Registrar.*

NOTICE

(Election of an Ordinary Fellow under section 7 of the Indian Universities Act, 1904, Act VIII of 1904)

It is hereby notified that Graduates of the prescribed standing, who have not yet registered their names in this University and who intend to take part in the ensuing election of one Ordinary Fellow by the Registered Graduates in January, 1945, should register their names on or before the 13th December, 1944. No voting paper for the ensuing election of an Ordinary Fellow will be issued to such Graduates as will register their names after the aforesaid date.

Graduates, who are already enrolled as Registered Graduates, will not be eligible for taking part in the election unless they pay their subscriptions up to the period ending 31st March, 1945, on or before the 13th December, 1944.

Senate House, the 11th November, 1944. J. CHAKRAVORTI,
Registrar.

NOTICE

The undermentioned candidate is admitted to the degree of Doctor of Science. The subject of the thesis submitted by him and approved by the Board of Examiners is also stated below :—

Subodhkumar Chakrabarti

Title of the thesis—Some Applications of Quantum Mechanics to Cosmic Ray Physics.

Senate House, Calcutta the 26th August, 1944

A. P. DASGUPTA,
Controller of Examinations (Offg.).

I. CERTIFICATE IN TANNING EXAMINATION

The following candidates are declared to have passed the Certificate in Tanning Examination held in July, 1944 :—

Class I
(In order of merit)

Bengal Tanning Institute

1. Md. Nurul Islam
2. Bandyopadhyay, Mani

II. D.P.H. PART I EXAMINATION

The following candidates are declared to have passed the D.P.H. Part I. Examination held in September, 1944 :—

(Arranged alphabetically)

All India Institute of Hygiene and Public Health

A. R. Sunder Rao
B. N. Lingaraju
Das, Birajagobinda
„ Pasupati
Dattatraya Govind Marathi
M. S. Venkataramiah
Mitra, Aprakaschandra
Mohamed Iliyas
Nandi, Sulekha
Nathi Lal Sharma
Nazir, Mohiuddin
Sengupta, Samaresranjan
Tirat Singh Aurora
Zafar Ahmad Khan

III. TEACHERS' TRAINING CERTIFICATE, ART APPRECIATION EXAMINATION

The following candidates are declared to have passed the Teachers' Training Certificate, Art Appreciation Examination held in July, 1944 :—

University Teachers' Training Department

Distinction
(In order of merit)

1. Das, Phanibhushan
2. Pal, Ramkrishna

Passed.
(In alphabetical order)

Basu, Sudha
Chakrabarti, Susilchandra
Ghoshal, Debiprasad
Gupta, Susilchandra
Majumdar, Shorasikumar
Sarkar, Santabala

Senate House, the 6th November, 1944.

A. P. DASGUPTA,
Controller of Examinations (Offg.).

NOTICE

The undermentioned candidates are admitted to the degree of Doctor of Science. The subject of the theses submitted by them and approved by the Boards of Examiners are also stated under their names.

1. Narayanpada Datta

Title of the thesis—(*a*) The colloid chemical properties of hydrous alumina hydrosols and (*b*) the electrochemical properties of stearic acid hydrosols.

2. K. Venkatachaliengar

Title of the thesis—Pairs of symmetric skew matrices in an arbitrary field.

The undermentioned candidate is admitted to the degree of Doctor of Philosophy. The subject of the thesis submitted by him and approved by the Board of Examiners is also stated under his name.

Bikrama Jit Hasrat

Title of the thesis—An introduction to the works of Dara Shikuh.

Senate House, the 17th November, 1944.

A. P. DASGUPTA,
Controller of Examinations (Offg.).